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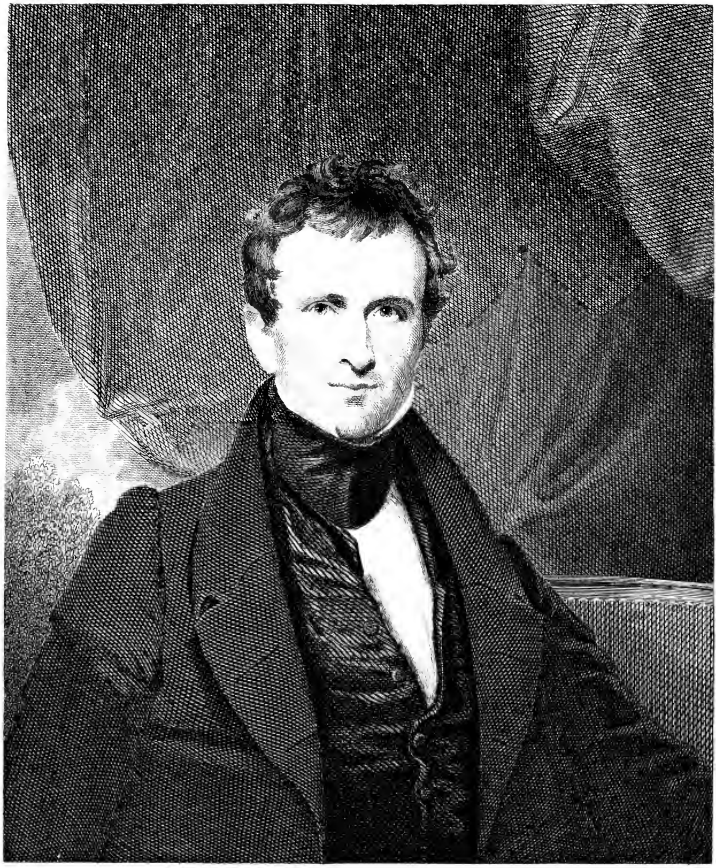

William Nevins"

SELECT REMAINS

OF THE

REV. WILLIAM NEVINS. D. D.

WITH A MEMOIR.

THIRD EDITION, REVISED AND CORRECTED.

"He that dwelleth in love, dwelleth in God."—*John*

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ADVERTISEMENT TO THE READER.

One of the dying requests of Dr. Nevins was, that no extended memoir of him might be attempted. Had no such request been made, yet the great barrenness of incident in all the early part of his life, and the fact that few materials for a biography were ever preserved by himself, would have led to the same result.

His letters, too, though of peculiar and often thrilling interest, are yet almost invariably dependant for force and interest on circumstances of which the general reader could not properly be advised. Not one entire and long letter has been found, which it was, on the whole, deemed expedient to give to the public; although many of them have lost none of the interest which they had in the minds of persons to whom they were originally addressed.

In the following pages, the reader is presented with only a brief sketch of his short, but useful life, and with selections from his unpublished writings.

The Lord bless the reader of this book.

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BIOGRAPHICAL NOTICE

OF

WILLIAM NEVINS, D. D.

William Nevins was born in Norwich, Connecticut, October 13th, 1797. His parents had twelve children, of whom he was the youngest. His father, David Nevins, who was an officer in that tedious war which established our national independence, still lives, having attained to nearly ninety years of age. His mother, whose maiden name was Mary Hubbard, was an estimable woman, and very attentive to the religious instruction of her children, teaching them, besides other things, that excellent summary of christian doctrine, the Westminster Assembly's Catechism. The benefits of this instruction were with thankfulness acknowledged by her youngest son, during all his public life. This lady died in the year 1820. Twelve years after her death, he says, "The year 1820 is mournful in the retrospect. Our dear mother left us that year. But it was according to the course of nature, that our mother should go before us to eternity, and she sank to the grave by a gradual decline and full of years, having served her generation by the will of God."

His parents were not professors of religion when he first embraced the gospel. His solicitude for them was great, yet always marked with high respect and unfeigned filial affection. And it is a matter of interest and encouragement, that his conversation and correspondence were not without their effect on at least one of his parents; the other being led by other means to a knowledge of the truth.

About the age of fourteen years, William came to New York, and entered a counting room. But though he was manifestly not indolent, yet it was soon apparent that his heart was not there. The fire of the love of knowledge was shut up in his bones. He remained, however, for one year. At the expiration of that time, his parents, convinced of the permanency and fervency of his desire to obtain a liberal education, yielded to his requests and the advice of friends, and consented to his returning home. He immediately commenced preparatory studies, and in due time entered Yale College, where he distinguished himself as a scholar.

Up to this time, there had been nothing encouraging in his history on the subject of chief importance. Having great natural gayety of temper, and possessing rather unusual powers of wit, he had devoted himself, in his hours of leisure, rather to amusement, than to religious duties. But it pleased God, in his great love, to pour out his Holy Spirit on many hearts in this college, and, in the exercise of his adorable sovereignty and distinguishing love, to awaken our young friend to a sense of the importance of eternal things. It is to be peculiarly regretted that no record of his views, feelings

and purposes at this time, can be found. The letters which he wrote to his friends on these subjects, have been irrecoverably lost. Some judicious persons, however, to whom he revealed the state of his mind, thought his exercises deep, solemn, and scriptural; and his subsequent course proved them to be thorough. He completed his course at Yale, and graduated at the commencement in 1816.

He did not communicate with many persons respecting the course he should pursue after leaving college. The few survivors, to whom he did speak, remember with what solemn and cautious deliberation he came to the determination to study theology, preparatory to the work of the gospel ministry. He accordingly entered the Theological Seminary at Princeton, in the autumn of 1816. Here he remained three years, completing the whole course prescribed in the plan of the institution.

About the time of his leaving the seminary, the rising republics of South America attracted his special attention; and, for many months, he thought frequently and inquired earnestly, as to the duty of devoting his life to the spread of the gospel in some one of these young states. While his mind was undecided, his way was directed to Virginia. He visited Norfolk, Petersburg and Richmond; generally preaching with acceptance. At the last mentioned place, he also labored for a short time among the unhappy inmates of the penitentiary. In Richmond, also, he formed an acquaintance with the family of that distinguished friend of man, the Rev. Dr. John H. Rice. This acquaintance grew into a matured and close friendship, which was

interrupted only by death. Before leaving Richmond, our young preacher determined not to go to South America.

In August, 1820, he commenced regular ministerial labors among the people of the First Presbyterian Church in Baltimore; and on the 19th of October, of the same year, was ordained and regularly installed its pastor. In this new station, he addressed himself to his appropriate work with zeal and diligence. It would be interesting, and perhaps not unprofitable, under other circumstances, to spend a short time in contemplating the alternate hopes and fears, joys and sorrows of a youth of twenty-three years of age, undertaking to perform the duties of one of the most difficult and important posts in our country. But an allusion to the fact is all that is here proper. Let the reader remember, however, that he went not a warfare at his own charges or in his own strength. "The people that know their God shall be strong, and shall do exploits. Yea, the feeble among them shall be as David, and David shall be as the angel of God."

In his congregation, he soon found one who was a kindred spirit, and eminently suited to be a coadjutor. It was young Colonel M'Henry. This comfort and help was not left to him long, however. "He was not, for God took him." In a letter to a friend, the subject of this notice thus expresses himself:

"*Baltimore, October* 15, 1822.

* * * * "I have been bereaved of a very valuable male friend and counsellor and help in my congre-

gation. It was but the day after the date of my last letter to you, that I heard of the death of young Colonel M'Henry, who was carried off by a bilious fever, at Mercersburg, Penn., on his return from Bedford. And since that time, I have been suffering under the severest pangs of bereavement. He was a young man of the first understanding, of the first family, of large estate, possessed of every ability and opportunity to be greatly useful, and besides all, was one of the most devoted, pure, consistent and active Christians that I ever saw. There was a singularly strong private attachment between us; but that was nothing, compared with the strength and sacredness of the tie which bound us together as fellow-laborers in the same part of the vineyard of the Lord. He was shortly to have become one of my elders, and we had laid plans of usefulness and of co-operation in the cause of Christ, that were to reach far forward into futurity. But he is taken and I am left. A very bright page has been torn out of the book of my anticipations. Oh, my beloved and much lamented M'Henry! My mind last week was very much agitated and cast down; yet my reflections on his death led me to appreciate more highly than ever the worth of that religion, which gave him perfect peace on his death bed, and filled his departing soul with sublime and confident hope, so that he went into eternity with a willing obedience and a filial fearlessness."

Before this time, he had entered into a marriage engagement with Miss Mary Lloyd, daughter of the

Hon. Philip Barton Key, of Georgetown, a lady of great worth, and in every respect suited to make him happy and useful. His duties as pastor increasing, if not in number, yet in force upon his mind, he pleasantly remarked to a friend, that it seemed to him as if he should "hardly have time to be *married.*" On the eve of his marriage, he thus writes:

"*Baltimore, October* 15, 1822.

"Both my mind and my time are, of course, somewhat occupied in preparations for my marriage. I anticipate, of course, a good deal of what is called happiness, and probably I have as good reason to do so as any one; yet frequently and anxiously do I reflect on the uncertainty of all human things; and that the very mercifulness of God may disappoint me of what I am looking forward to. I make it my constant prayer and endeavor, that I may be prepared for disappointment, and that I may be brought to that state of mind in which I shall piously and submissively bow to all the divine will concerning me and mine."

With these views, he was married, November 13, 1822. Five children were given by God to these parents. Of these, the eldest and the youngest sleep. The other three, one son and two daughters, remain unto this present time.

From the time of his settlement, for six or seven years, nothing very unusual to the life of a pastor occurred in his congregation. He grew in the estimation and affections of his people, and in zeal and desires

for usefulness. Indeed, an examination of his manuscripts, would convince any one, that about the year 1826 there was a decided increase of solemnity and directness of appeal in his sermons. And the unction, that he about this time received, abode with him. His preaching became more and more solemn, direct, plain and pungent, until the winter of 1826–7, when it pleased the great Head of the church to grant a time of refreshing to one or two churches in Baltimore. In this blessed work, the first Church shared largely. It is to be regretted that no account of this work is to be found. The fruits of it were a very large addition of valuable members, many of whom still live to adorn the doctrine of God their Saviour. Neither in this nor subsequent seasons of special attention to religion in his church, did this judicious pastor have resort to any of the modern devices for creating or maintaining excitement. He also solemnly warned his people against a premature profession.

On the tenth anniversary of his settlement among his people, Dr. Nevins preached a discourse founded on the words, "The time is short." It is a solemn and interesting discourse. From this sermon, it appears that during the ten years, there had been added to the church under his care, on examination, upwards of two hundred and twenty members; and that during the same period, he had attended the burial of about two hundred and sixty persons, many of whom, however, were infants, and many more not connected with his pastoral charge. How few pastors can, at the end of ten years, furnish such statistics, as matter

of thanksgiving to God—the number of hopeful conversions, at least, equalling the number of deaths in his congregation.

Perhaps few, if any, ever exceeded Dr. Nevins in fidelity to his unconverted friends. All his private papers prove this. It is not proper to submit all these proofs before the reader. Let the following suffice:

"*Baltimore, November* 19, 1825.

"I wish my venerable father to be reconciled to a departure from this world, not because he has lived long and enjoyed much, but by virtue of an assured prospect of a better and brighter world beyond it. Indeed, this is the last grand desire which I have for him, and though the gratification of it is long deferred, yet I hope, I pray it may not be ultimately disappointed."

In another letter, he says:

"If all my relatives were followers of the Lord, I should feel easy about them, though in the midst of pestilence. Death, even by the cholera, is gain to the Christian."

In another letter, he quotes Paul's strong language, in part; Rom. ix. 2, 3. "I have *great heaviness* and *continual sorrow* in my *heart* for *my* brethren, my kinsmen, according to the flesh."

In another, dated July 4, 1831, he says: "It deserves our grateful notice, that no *adult*, of our name, has died since 1820. How few families of the same size can say that!"

About six weeks before he died, he wrote the following, and requested a copy to be sent to each of his relatives:

"I would affectionately and earnestly request of my beloved relatives, my brothers and sisters, my nephews and nieces, and all, that they would, at least once every week, and I wish it could be once every day, read, deliberately and seriously, a portion of the Bible, the word of God, with earnest prayer to God, that he would enlighten their minds by his Spirit, to understand, especially, so much of his word, as relates to their duty and the way of salvation by Christ, and that he would give them grace to feel and act according to the knowledge thus acquired.

"WILLIAM NEVINS.

"*Baltimore, August* 1, 1835."

Nor was his solicitude confined merely to his own family. It extended to his wife's family. Of this, there are many proofs. The following memoranda are made by him:

"March 27, 1830. A memorable day! Last evening I heard of the death of my poor dear sister, Louisa Key; with difficulty, I suppressed my feelings and kept it from my wife until this morning, when, to her first, and then successively to Mrs. Key, R——, and A——, I broke the heavy tidings. Dear, loved Louisa, my sister, for my heart tells me in its agony that thou wast loved, art thou indeed gone? It is no delusive dream; but sad,

shocking reality. Yes, thou art gone! So soon and for ever gone:—how unexpectedly to us; how unexpectedly to thee. Oh my sister, I could weep out these eyes for thee!—I could break my heart for thee! Thou didst not think that thou wast going to L—— to find a grave! A few days ago, thou wast moving, admired and admiring, among the too fascinating gayeties of N. O.;—now, thou art—where art thou, dear spirit? Late, though it was, yet at last, I trust, thou didst love and look to Jesus, and he who turned not away the prayer of one whose last utterance was, 'Lord remember me,' heard thee, I fondly hope, and did not forget thee in that hour of thy need. Poor young thing! thou wast not familiar with death. He had never before presented himself to thee—thou didst not expect him—but he came! Oh, if I were but assured that Jesus was with thee then, and that thou art now with him, I should still weep, but they would be tears of gratitude! Oh, if thou art with him, stay where thou art! I would not call thee back—thou wouldst not come! No, if thou sleepest in Jesus, sleep on; I would not wake thee! Oh Louisa, I wish I had been more faithful to thee; I wish I had prayed for thee more. I might have been a better brother to thee. But there is one that did, night and morning, pray for thee—thy mother; and her desire for thee was not worldly prosperity, but that her child might be a child of God. Oh Louisa, what would I not do for thee now, now that nothing can be done for thee! I will be more faithful to thy sisters, and will say to them, what I know thou wouldst say, couldst thou speak to them from thy new

home in eternity. Poor E——, I pity thee. God have mercy on thee. She, that was more to thee than thy sister, thine other self, is taken from thee. She came into being with thee, but has gone out without thee. The set is broken; one of the pair is gone; but thou mayest be mated again to thy Louisa. Oh, may heaven reunite you!

"JUNE 1. Yesterday, our dear friends from Louisiana, after long and anxious expectation of them, arrived. Poor E——, the shock of the meeting caused her reason to totter on its throne; but to-day it sits firm in its seat. Alas, Louisa is not; she went, but she came not again with them. Oh death, rarely hast thou ever gained a richer victory, or carried off a lovelier trophy! And yet, I trust it was only an apparent victory, and that the spirit of Louisa was laid a trophy at the feet of Jesus. Oh, I trust that through grace she is saved. In the delirium of her disease, she called constantly on her mother,—'Mother, mother, come to your child.' Ah, she would have come, she would have flown on the wings of love; but she heard not, she knew not of it—*she* could not come; but oh, I trust, Jesus came at the call, and he was better to her than her mother. They asked her where she thought she would go when she died, and she raised her eyes and lifted her finger, and said, 'to Heaven.' And there, I trust, she is waiting for us. Oh God, didst thou not take away from her the terror of death, and inspire that hope? She wanted to leave a message for E——, but it was too late. She articulated 'E——,' but could no more, and presently was fast in the embrace of death."

The following extracts from Dr. Nevins' diary, are given in an unbroken series, solely because it was judged best that the reader should see his views as he recorded them in private. They treat of matters, many of which are noticed elsewhere, but as there are no tedious details, they are given entire:

"JANUARY 1, 1830. Ebenezer! Hitherto hath the Lord helped me. Preached to-day, I trust, with somewhat of the right kind of spirit. Blessed be God, that I think I never commenced a year so well. May He strengthen me to fulfil all my resolutions!

"JANUARY 7, 1830. I had a good day on the sabbath, and hope that good was done, which eternity will reveal, if it should never appear in time. Last evening I spoke on the *concern* which Christians ought to feel for the salvation of souls. Oh that I might habitually feel it How it would excite me to duty. Thanks to God, that yesterday I found one soul awaking if not awakened. May she sleep never again until she sleep in Jesus. How hard it is to keep one's resolutions! It requires unremitted watchfulness:—and what is so difficult as to be ever watchful!

"JANUARY 28, 1830. How mercifully has God dealt with me! How entirely unencumbered am I with the care of providing for the earthly support of myself and my family! How many much more worthy ministers are straitened in their worldly circumstances, while I possess the greatest abundance! Oh that I may sympathize with my poorer brethren, and never harden my heart against them, but be always ready to communicate

to them, and in every way to assist them; may gratitude impel me to this, and may I remember how easily God may withdraw from me my support, by disqualifying me for the ministry, or alienating my people from me. Oh, to make such a use of money as to be able to give account of it with joy; and oh, to be faithful to my Lord and Master in all things! Oh, to be delivered from the fear of man!

"FEBRUARY 3, 1830. Called on Mrs. A——, who has been anxious for some time past, and found her rejoicing in hope. She spoke of having received great comfort and instruction from my sermon last Sunday, on 2 Cor. vii, 10. I felt a confidence that God would accomplish some good by it.

"FEBRUARY 4, 1830. Oh, that God, by his abundant grace, would keep me from being lifted up with pride. God forbid, especially, that I should be ever left to take to myself any of the credit of a conversion. Let me not think that even my instrumentality is needed by the Lord. How easily he could do without me. It is an act of pure favor, that I am permitted to be in any way subservient to the spiritual good of others, and so may I ever esteem it. Laus Deo, be my motto!

"FEBRUARY 5, 1830. Oh take away from me the fear of death! How far am I from that perfection of love which casts out fear! May I place my happiness in the enjoyment of God alone, and account heaven my home, and myself a pilgrim here.

"FEBRUARY 14, 1830. The Lord has helped me through this day; but Oh, if he should make the

success of my ministry depend on the worthiness of it, alas for my poor people! At the close of the Sabbath, I always find, in looking back on the day, many causes of regret. I suffer trifles unduly to affect me.

"March 7, 1830 Three years ago this Sabbath, the reviving work of God began among us. How much we need now the renewal of it! The three last sabbaths I have been greatly aided. I am determined to pray more than I have done. Something is wanting, and I think it is prayer—the prayer of faith. Oh, for faith to offer the prayer of faith! I could scarcely get out the Lord's message this afternoon, so hoarse was I; but I delivered it, and he will see to it. It is his word, and the cause is his. I rejoice that his honor is concerned in the progress of the gospel. It must go on and ultimately triumph, for his glory requires that it should. Truth, even the truth as it is in Jesus, will, must prevail; but ah, ere her final victory is won, how many will fall in her conflicts with error!

"March 10, 1830. This slight indisposition, under which I am now laboring, has led me to reflect, first, on the great goodness of God to me, as it regards the matter of health; how wonderful has been the forbearance of God to me in this respect; and it has been equally so towards my family. None can owe a deeper debt of gratitude to God, than do I. How many of my dear brethren in the ministry have been cut off, or have been laid aside through indisposition, or have been bereaved of those most beloved by them. It is God that has made me to differ from them. How few disappointments have I been called to suffer. To how

few trials has my submission been put, and how light they have been! I record this fact with mingled trembling and thankfulness. I know not what awaits me. I am glad that I do not. I rejoice that the future is as the past has been with God. May I feel that he rules, and rejoice that he rules. And will he prepare me, (for I feel how unprepared I am now,) for all his purposes in regard to me and my family? Will he but give me the grace of submission, when he puts me to any trial? Without his grace, I can neither *do* nor *bear* any thing.

"I have been led, also, to reflect how easily God might disqualify me for the work of the ministry; and Oh, how justly he might do it; and how well he could spare me! Let me never think, as my wicked heart would sometimes suggest, that I am necessary to God, and that his cause requires my advocacy and influence. No, let me rather feel that it is kindness and forbearance on the part of God, which permits me to exercise this high office. It is an honor that God confers upon me. All the obligation is on my part. Oh blessed Master, if it please thee, let me continue to preach thy gospel; and oh, that I may ever have thy glory for my single object. I am too prone to seek my own glory, and to wish to make a favorable impression for myself rather than for thee; and for this, I condemn myself before thee; and I err also, in feeling sometimes as if I were going to effect something by the simple force of argument or power of persuasion. Oh, that a sense of my dependance on the Spirit of Christ for the success of my ministration, were wrought into

me, so that I could never, never lose it; with his glory for my aim, and his strength for my aid, what might I not accomplish, or rather what would he not accomplish by me!

"April 30, 1830. It is awful to make use of the cross of Christ as a ladder to distinction. I am reading Payson's life; what a man! Can my character be the same, even in *kind*, with his? In degree, how dissimilar it certainly is. But what he was, grace made him; and the same it can make me. I observe this as a day of abstinence and special prayer. My body must be kept under. Did Paul feel the necessity of this, and should not I? Effort is much easier than self-denial. I can more easily and cheerfully make many wearisome efforts, than practice one act of abstinence. Therefore the latter is the better test of character.

"June 22, 1830. I have never found any thing but pain in self-indulgence, and never any thing but the sweetest pleasure in self-denial, and yet, so infatuated and so depraved, I will indulge myself, and will not deny myself. Oh, how deceitful is sin! It does not merely deceive once, but the same sin will, over and over again, successfully practice the very same deceit.

July 15, 1830. I have been away from my people nearly three weeks; and the Lord has preserved me and my family, and increased, as he is hourly increasing, the debt of gratitude I owe him. But how slack am I to pay, and, indeed, how unconscious often of the debt. Surely, the least we can return for goodness is gratitude. How far am I from God! Far as I ordi-

narily am, one of these journeys puts me farther still. It is time I should return, and henceforth follow the Lord *fully*.

"October 13, 1830. This day I complete my thirty-third year. Hitherto hath the Lord helped me, and yet how little have I done for him! Let gratitude and repentance mingle in my exercises to-day, in view of the reflections, how great his goodness, and how great my unfaithfulness.

"November 24, 1830. I have been useless for sometime past, in consequence of a hacking cough. I find bodily indisposition by no means favorable to the health of the soul.

"April 20, 1831. How long it is since I made any record here; and yet I have had much of the goodness of God to record. I have, in the interval, been at W——, and the Lord has honored my unworthy instrumentality. To-day I have heard that some brethren from New York will be here to help me. Oh that God would come with them, else they come in vain; and let us not place dependance on them—remembering that he is a God, jealous for his glory. Oh, my God, do, for thy great and holy name's sake, make this a time of stupendous mercy to this portion of thy Zion—a season memorable and to be remembered with joy throughout eternity! Oh, that our unworthiness may not stand in the way of God! It will not. Oh that he would make us humble and contrite, and prepare us to be blessed.

"April 28, 1831. Well, I can say with the Psalmist now, 'Verily God hath heard; he hath attended to

the voice of my prayer; blessed be God, who hath not turned away my prayer, nor his mercy from me.' Though we were but poorly prepared to receive him, and owe to him the little preparation we had, yet he has come, and beheld with pity our desolations. Thanks to his name; may he not suffer us to grieve his Holy Spirit. And may he multiply the wonders of his grace, and never leave us more. May we all lie low in the dust before him, and give him the glory.

"May 12, 1831. Some drops of mercy have fallen. Some dozen souls, I hope, have been recently converted to God. Glory to him for this. But is this all? Doth not an abundant shower await us? Oh that the appearances of rain may not pass off, as in nature they sometimes do, and leave us still desolate and dry! Oh, may every christian reverently resolve, 'I will not let thee go, except thou bless us.' Alas, I am not in that frame of spirit in which I ought to be. Help me, O Lord, from this moment forth, to be more grave, self-denied, humble, anxious, prayerful!

"June 14, 1831. Oh that I had such views always, as I have sometimes; that I felt uniformly as I feel occasionally; how different a being I should be! Sometimes I have a transient view of the divine condescension, which is inexpressibly affecting, but soon I lose it.

"June 22, 1831. I am dissatisfied with my present state, and yet have not energy enough to attempt reformation.

"June 28, 1831. Yesterday, I spent a pleasant, and I hope a profitable day; but I have not the same

prospect to-day. I can easily trace all my disquiet and unhappiness to *sin*. Oh, if it were not for that; and yet how I cleave to it; how loth I am to part with it. I pray to be delivered from it.

"SEPTEMBER 16, 1831. This day my dear brother Richard died; I arrived in New York the evening before. Little did I think I came to see a beloved brother die. But I thank God, that since it was to be, I was permitted to be present; and oh, I bless him that he gave me hope in the death of my brother. We prayed that if he might not be spared to us, he might, nevertheless, leave some testimony behind, that all was well with him; and scarcely had we ceased praying, when in conversation with me, he expressed his hope in Christ, and the preciousness of the Saviour to him, and how wretched he would be at such a time, without a hope in Christ; and he said substantially the same to Rufus. Was not this in answer to our prayer? Do we deceive ourselves in thinking so? It comforts me too, to learn from various sources, that his mind had been, for many months before, exercised on the subject of religion. Thanks be to God, therefore, that I sorrow not for him as one without hope. God forgive all my unfaithfulness to this dear brother. Alas, my dear brother, my beloved Richard, art thou gone! Oh my brother, I sometimes, in the multitude of other thoughts, for a while forget thee, but when the remembrance of thee returns, my heart can bleed afresh for thee! Oh Richard, thou wast the brother next to me, my companion, and thou art gone! Thou stoodst beside me when I was married! Oh Richard, would that I could

now do something for thee! but oh, I trust thou needest no human ministrations. I trust that through *abundant mercy* thou art with Jesus, who will never let thee want any thing. Oh God, let the remembrance of my brother ever keep me serious and tender. Blessed be God, that our dear babe, though brought very low, was raised up, and that William also, is spared to us. I never went away from home with so clear a conscience, and yet never has any visit been so interrupted by sickness and death. The Lord's will be done.

"JANUARY 8, 1832. Oh that the glory of God may appear to me as alone worthy of being aimed at. For that may I live; and when that will be most promoted by my death, may I be willing to die! Oh how would earth sink in my esteem, if heaven were not so very dimly descried by me; how different death would appear to me, if I regarded it as but the avenue to glory. Oh that I may find my supreme satisfaction in holy and divine things! Oh that I may value and desire above all things else, communion with God.

"JANUARY 10, 1832. Only two days ago, I was lamenting over my uselessness, and especially over the inefficacy of my sermons, and yet that very day, God had been blessing the short and hastily prepared discourse I preached, to the few that came together in spite of the storm. I had passed a melancholy day to-day, and it was about closing in gloom, when a promising youth came in to talk with me, on the great concern of salvation, to which his attention had been remarkably called on the Sabbath. Oh the goodness of God to me, who am less than the least of his mercies;

what an honor to be the instrument of awakening and savingly benefiting a soul! Oh may the dear youth be taught and drawn of God. Then, indeed, he will come to Jesus, and my hope concerning him shall not be disappointed.

"August 2, 1832. Sometimes I think I would like to send out a tract or a sermon, but I am arrested by the fear that I should not do it from a right motive.

"August 28, 1832. The cholera is raging in the midst of us, but praised be God, I and mine are spared, not for our deserts, but for his great mercies. I feared that when I should be called to visit a subject of this disease, I should be appalled at the prospect; but when the summons actually came, I was enabled to obey it without the smallest hesitation or trembling, and to determine at once to comply with every similar call in future, the which I have been aided to do. God gives his servants grace just when they want it; not in anticipation of their necessities. When I think of dying, I feel, if not an unpreparedness, yet an unwillingness to leave the world now, and an inability to exclaim, 'Oh death, where is thy sting?' but I trust it would not be so, were I actually called to die. I am persuaded there is nothing which the grace of God cannot do for me.

"November 20, 1832. On the 26th of September, I was taken ill of a bilious fever, by which I have been laid aside until now, and from which, I have not yet entirely recovered. What thanks do I not owe to my preserving God, that he spared me when so many others were taken! How gracious was I, when the

pangs were upon me! But now, that they are removed, how soon I forget God! I am afraid my sickness has not been sanctified to me. I find the same wicked heart in me as ever. Oh how sinfully I live from day to-day! How I suffer little matters to disturb my peace and ruffle my temper, and lead me into sin! How the very minutiæ of this world affect me! I am ashamed of the petty cares and anxieties of which I am the subject. I am careful and troubled about many things, and so neglect the one thing needful; and then how many *fears* I have, unworthy of a christian. Oh for that perfect love which casts out fear; oh, to know that I am one to whom the gracious God says, 'fear thou not, for I am with thee; I am thy God.'

"JULY 3, 1833. I would to-day renew the dedication of my dear children to God. Lord they are thine; I give them to thee; let them be thine. Let me not be such a parent to them as Eli was. I am very much in danger of erring on the side of indulgence.

"JULY 9, 1833. I have been reading Baxter on our unreasonable unwillingness to die, that we may possess the saint's rest. Oh that God would make me willing to do and suffer all his will, just because it is his will. Oh that he would deliver me from all fear of death. His grace is sufficient, and his word is given, and his promise is sure. I will trust him and not be afraid. I shall not be left. He will not disappoint my confidence in him.

"AUGUST 15, 1833. I have heard that God has already blessed my Tract. Can it be? Blessed be his

gracious name! May I remember, as I taught last night, that the *kind* with which I have to do, goeth not forth but by prayer and fasting.

"AUGUST 17, 1833. I have about me a dread of disease and death, such as I was not wont to have before the pestilence came, and which is very unbecoming a Christian. Oh to be delivered from it. Oh for that love which casts out fear.

"SEPTEMBER 9, 1833. I should bless God for all I have which is above hell. Oh, that he would touch my heart with gratitude, and fill my soul to overflowing with love.

"SEPTEMBER 13, 1833. I cannot bear the idea of living along from day to day, unprofitably to myself and others, without making any progress in personal holiness, and without benefiting the souls of others. I desire this day to live usefully—to do something for the glory of God and the good of man, and I resolve that with the Lord's help I will.

"SEPTEMBER 26, 1833. I would not let this day pass, without noting it as the anniversary of my sickness. This day, one year, I was attacked by that illness, which brought me nearer the grave than I ever was before. But God mercifully spared me, and has lengthened out my term, while he has cut short that of others. Poor brother *Fullerton* is taken in the dawning of life and usefulness.

"DECEMBER 21, 1833. I thank the Lord for that calm and even and happy state of mind in which I have been for the last few days. May he continue and increase my peace, making it like a river, flowing in a

constant, gentle and unrippled current, increasing daily in extent and depth, until it shall reach the interminable ocean of serenity. I feel as if God will revive us. Oh may he not be offended by any act or omission. May none of us grieve the good Spirit of the Lord.

"JANUARY 30, 1834. Nothing gives me more pain than the fear that I am living to no purpose, neither growing in grace myself, nor promoting the salvation of others. Oh God, let it not be so. Make me useful. Let me not live in vain.

"I desire to have these several things, viz.

"1. In all I do, a single eye to the glory of God.

"2. A uniform and deep sense of my entire dependance on God, especially for the success of my ministry.

"3. I desire to feel continually the sweet and powerful constraining of a Saviour's love. I would feel him to be ever and very precious to me.

"4. I would endure as seeing him who is invisible. I would feel continually, 'Thou God seest me.'

"5. I desire to be delivered from all sin. I would be a partaker of the meekness and gentleness of Christ. I would be *sincere*, *upright*, *true*.

"6. I desire to be able to say, 'Whom have I in heaven but thee? and there is none on earth I desire besides thee.' Oh to have such a love for God and such a delight in him.

"7. I desire to be willing to die, whenever the Lord wills to take me. I want to be weaned from this world before I am taken from it. I would not be *driven* away. I would go willingly.

"8. I desire to have no will of my own in any thing, but to say and feel always, 'Thy will be done.'

"February 3, 1834. The Lord helped me to preach yesterday, and I hope he blessed the word. He does not allow planting and watering in the natural world, without following it with an appropriate increase, and will he in the moral world? Shall his word be the only seed that does not produce? Shall it be for ever buried in the soil where it is sown?

"Oh that he would teach me how to preach, and then bless his word declared after his own manner. I long to be useful. While such multitudes are *pulling down*, may I *build up*. I choose for my motto this, 'To me to live is Christ.'

"February 4, 1834. Oh to be like Christ. I would be satisfied with nothing short of this—to be meek, forbearing, forgiving, gentle, patient, submissive as he was. This is the standard which I should and would set up before me. How easily we satisfy ourselves that we are Christians!

"February 23, 1834. Oh that God would produce in me and in my people a sense of dependance on him; until which, religion cannot flourish among us. I desire to feel a deep, habitual, humble sense of dependance entire on God; thereby honoring him as the source of all good and the author of all success. I would precede, attend and follow every thing with prayer for the divine blessing. No word which proceeds out of my mouth, nor any production of my pen, can effect any thing without God. I would always give him the glory—the undivided glory. Will he very

graciously deign to bless what I have published? As an act of condescension and compassion will he do it? Whenever I take my pen to write either for the pulpit or the press, may I fix my eye on God, and may his glory be my object. Lord grant it.

"MAY 3, 1834. I returned yesterday from Philadelphia and New York, where, for three or four weeks, I have been for my health, which has failed me. The Lord has laid me aside from his active service, for how long I know not; whether altogether, he knows. May his will be mine, and may they not merely accidentally coincide, but may his will be mine because it is his. On the first of May, in Philadelphia, I wrote as follows: O Lord, let me have now, though all unworthy, a little sweet communion with thee: *canst* thou, with all thy care of worlds, attend to me? Thou canst, for even worlds are no *cares* to thee! And *wilt* thou? Wilt thou so condescend, not merely to such littleness, but to such guilt? O how unworthy I am of what I ask! I am convinced that no one is more unworthy than I am. How can any one be more unworthy? If mercy were any thing merited, I should be sure of never receiving it. Oh how I spoil my actions by my motives! My heart is not right even when my conduct is. Oh thou who ponderests hearts and weighest spirits, sanctify my motives. Make them such as thou wouldst have them.

"MAY 6, 1834. I ask not, O Lord, that thy will may coincide with mine, but mine with thine. I am only in a very subordinate sense in the hands of physicians and other advisers. I am in the Lord's

hands. There I ought to be. There may I delight to be. O for confidence.

"May 13, 1834. Will the Lord deign to restore my voice to me, and to allow me once more to preach Jesus? I am not needed; and I am unworthy. But many such he employs. I shall esteem it a great favor. I shall praise him forever for it. I am too fond of life and this world. Oh, I am too unwilling to die. I cannot say to death, 'Where is thy sting?' I would be weaned from earth and time. I would desire to depart and be with Christ. I would see and feel that to be far better. Oh for sweet and complete submission to the divine will.

"May 20, 1834. Will the Lord dictate the means I should employ for the recovery of my health, and then bless those means. O may I love Jesus more before I preach him again, and have a clearer and more satisfactory experience of the work of grace on my own heart, that out of the abundance of the heart, my mouth may henceforth speak to sinners. I would be careful for nothing, but in every thing by prayer, &c. Phil. iv, 6. Then I shall enjoy that *peace of God*, which passeth all understanding.

"May 24, 1834. How I am held in bondage by the fear of death! O that Christ would deliver me! It was one great purpose of his death, to deliver those who, through fear of death are, all their lifetime, subject to bondage. Strange that I should be afraid and unwilling to go to my Father, to my Saviour, to my home and inheritance. Ah, it is because of unbelief. Last night I waked up with a pain in my breast, and

how unduly it alarmed me—how unmanly, above all, how unchristian are my fears! O that God would say to me, 'fear thou not, for I am with thee; be not dismayed, for I am thy God,'—that he would speak these words to my heart. O, I needed this affliction, and I ought not to desire its removal until it has answered the purpose for which it was sent. I have been an unfaithful minister. I wonder God should have borne with me so long. Wonderful is the patience of God! To reflect on it, will be among the employments of eternity;—to contemplate and admire the long-suffering and forbearance of God! How slow he is to anger!

"My throat affection seems not so well for the last few days. But let not this distress me. I am in the best hands—in hands divine—in the very hands that were pierced for me, and from which no foreign power can pluck me. If I die, yet dying is not going out of those hands, or if it is, it is going from the *hands* to the *bosom* of God,—a gainful and blessed exchange. Will the Lord dictate what means I shall use for recovery, and bless those means, else the most wisely adapted will be of no avail.

"May 27, 1834. What would become of me but for grace! O rejoice and praise God that there is such a thing as *grace*, and that it is *free*, *rich*, *abundant*, and adapted to all circumstances and cases.

"June 1, 1834. Again, as last Sunday, I am detained from the house of God, and it is now more than two months since I preached. The Lord has some object in this affliction. May I not defeat it. O how strange it seems to me to have no voice to preach

of Jesus. Shall I never again be permitted to tell sinners of him? Will the Lord counsel me in regard to going to Norfolk to-morrow. Let thy will be done. O Lord, thou canst make me well, and thou canst make me holy; speak but the word, and I shall be whole both in body and in soul. Thou art the physician of both. Thou alone canst mend thy own work. O for the privilege of preaching the gospel again! Lord sanctify this affliction to me. Help me to cast my burden on thee, and to *make the best* of every thing.

"JUNE 4, 1834. I am at Norfolk for the benefit of my health. How vain are all means without God's blessing! And what slight remedies prove successful in his hands! May he bless the retirement this visit affords me to my soul! Ah, this is what is most out of order. I ask for health, but for grace I *cry*. Lord, hear my cry. I cannot move along without grace. Grace I ask, to *be, and do, and suffer* all thou wilt have me to. If Christ has no more work for me to do, how little he lets me off with; for how very little I have done for him. I have not been laborious for my Saviour; and much that I have seemed to do for him, I have reason to fear has been done for myself. Why should I not be willing to be released from further labor, if the Lord has no more for me to do. O, why so very reluctant to depart and be with Christ. Will the Lord be my wisdom and strength to-day.

"JUNE 20, 1834. I am in New York again for my health. I bless the Lord that I seem to be getting better. May he bless this absence to me, and send

me home soon to preach the gospel, feeling as I have never felt before, how great a privilege it is. Oh what a favor! what an honor!—to be permitted to preach Jesus to poor dying sinners. So far are the most laborious and faithful ministers from laying God under obligation to them, that he lays them under unspeakably great obligations to him by allowing them to labor in his vineyard. So I feel, O thank the Lord.

"I am in quest of *health*. How much more important to 'follow holiness!' I hope I desire the latter, the rather of the two—holiness, conformity, moral conformity to God, submission to his holy will.

"July 9, 1834. I am a second time at West Point. I trust the Lord orders all my movements, since I commit my way to him. I resolved that this intensely hot day should not be a lost day, as yesterday seemed to be. God help that it may not be. To-day may I have sweet converse with God, and grow in grace ripening for heaven. I have been meditating with some comfort on those divine words, 'accepted in the beloved.' It is sweet to be accepted of God on any grounds; but to be accepted in his own beloved Son, sweeter far. Also on this passage, 'our citizenship is in heaven.' As truly as I am a citizen of Baltimore, I am of heaven, and how much superior the latter privilege! I want to be able to use the confident language which I read in 2 Cor. v, 1, and onward.

"July 11, 1834. I must record it to the praise and glory of God, that I feel better to-day than I have felt since I was taken sick. May I increase in holiness more rapidly than in health, being strengthened in

the *inner* as well as outer man. O that God would give me the 'earnest of the Spirit,' that I also may be always confident, that in being absent from the body I shall be present with the Lord. I am persuaded God will be my counsellor.

"JULY 20, 1834. I appear now to be getting well, and I hope soon to exercise the privilege of preaching. May I not be impatient.

"AUGUST 18, 1834. At Salt Sulphur Springs, whither the Lord has brought me. How much reason I have to trust him, derived from my own particular history. I admire his forbearance towards such a rebel as I. I desire, if I know my own heart, conformity to his image, and submission to his will. Oh that he would deliver me from all my sins and from all my unchristian fears; and may I be able to say with another, 'What time I am afraid, I will trust in the Lord.'

"SEPTEMBER 10, 1834. This day week, I reached home and found all well. Thanks to the Lord. He disappoints all my fears. He realizes all my hopes. How highly favored are we:—our city healthy, our family well, and I improving.

"SEPTEMBER 14, 1834. To-day I have enjoyed another communion season with my people. My health is manifestly improving. I owe it to the goodness of the Lord. My soul, forget not all his benefits. I have been enabled to pray with my people, and even briefly to address them, without injury to myself, and I trust, with satisfaction to them. I wonder my dear people should love me as they seem to. I feel unwor-

thy of such devoted affection. I thank the Lord that he has put it into their hearts to love me.

"October 21, 1834. Through mercy, I am nearly well. Oh that my soul were in higher health and prosperity! Oh that I were a meek and lowly Christian!—like Christ! I pray to be preserved from pride: how odious to man is pride; how much more hateful to God it must be! Save me from presumption, and from taking to myself what is due to God. May I habitually and deeply feel, that I am and can do nothing good without God.

"November 9, 1834. Last night, at a quarter before twelve o'clock, the desire of my eyes, my beloved wife was taken from me to God. He took her. I had often consecrated her to him. And he but claimed his right. He took her, and took her, I believe, to himself; and now, but for God, I should be desolate indeed. I record it to his praise that, during her sickness, which commenced on Friday evening, and even until now, I think I have had much of his presence, and have been supported by him. Surely grace is a reality, a precious and glorious reality! I have found it so the last two days; and I bless God, that I have had some evidence that I do love him. I have tried to honor him under this trial, and think I have been enabled to do so. I bless his name, that I have been kept from all murmuring and complaining. Though my heart has bled, it has not rebelled.

"I thank the Lord for all I have to comfort me in her death. I began early to ask her questions, and was always satisfactorily answered. She said she did

love Jesus, and trusted she was going to him. She prayed sweetly that God would take her to himself, not because of any worthiness in her, but alone through the merits of Christ. She spoke much of her unworthiness and of her wanderings from God. She felt that her walk had been very unworthy, and that through mercy alone she could be saved. She asked once to have a hymn sung, and when I asked what hymn, she said that about crossing over Jordan, which one of our sisters sung. She uniformly expressed resignation to the will of God, though she would fain have lived longer had it been his will. She said she had always expected that the prospect of death would almost frighten her out of existence, but now she saw no terror in death, and she trusted it was grace that took away that dread. Oh, I trust it is all well with her. Only Friday afternoon, I made a renewed and special consecration of her unto God, and my prayer for her has always been, *first* sanctify her for thyself, and only secondarily have I prayed, spare her to me. That she might love Jesus more than me, I have always desired, and often have expressed to her that desire. That prayer, I believe has been heard, though as she said, she loved him not enough. When I asked her if her reliance was on him, she said, 'Yes, *entirely*.'

"November 10, 1834. To-day the separation is complete. The precious body which retained its sweet appearance and freedom from decay to the last, has been laid where it will remain until the resurrection morning, and I have come home to my desolate house. The light and charm of it is gone for ever from it. Oh,

what a sweet home she made it to me! Oh, how she loved me and her dear children! But I must not think too much of her. Oh, that God would have mercy on me now, and enable me to make that use of this dispensation that he would have me. May he preserve me from every murmuring thought and word. I am tempted sometimes to think hard of it that I have been thus dealt with, but God helps me to repel the temptation. The thought that she should be a victim of the pestilence—that she should die by this new form of death, troubles me. But some of the sweetest Christians and holiest servants of God have died of it. Then I sometimes think, how strange that she should be one of the few victims in this place. But why not she, as well as any other? Why should the mother of my children be exempted more than another mother? I want to feel that God has done it—done it in love and for my good and the good of others.

"November 13, 1834. Twelve years ago to-day, we were married. How different a day that from this! But God can make even this brighter than that. I trust my dear wife is happier to-day than she was this day twelve years. And why should I not be happier in God to-day than I was in her that day? I wonder if she remembers this anniversary. Oh, that I had been a better husband to her! But God, I trust, has forgiven us all. I feel in that way to-day, that if God should withdraw himself in any measure, I know not what would become of me.

"November 14, 1834. I want to rejoice as much in the prospect of returning health to this city, and in the

recovery of others, as if my dear wife had been spared. Make me willing to be alone in affliction, if that is thy will. I want to rejoice in God in existing and reigning. I want to rejoice that he is all he is, and that he does all he does. I rejoiced in a creature. I desire now to rejoice in my Creator—to rejoice in Christ Jesus, and in the prospect of the heavenly inheritance. Oh, to be greatly interested also in the salvation of souls! May I labor and agonize for them. Oh, the pangs I feel—the tears I shed—the burden I bear. But I will not call it a cruel lot—a hard case. God is incapable of injustice, or of unkindness. I must patiently await the issue. 'Oh, who so wise to choose our lot and regulate our ways!' If my grief were tenfold greater than it is, yet God would be just and good. There is nothing in his nature moving him to treat me unkindly, and certainly nothing external to him tempting him to such an act. I believe that God *is*, and that he is possessed of all possible perfection; that he could not be wiser or better than he is; that he *reigns* and ought to reign. I am glad he does reign. Who else is qualified to reign? I believe his will, as it is preceptive, ought to be done, and as it is providential, ought to be submitted to, willingly and cheerfully by all his creatures. I believe that he is to be praised for all he does, and not merely for a part; when he denies, as well as when he bestows; when he taketh away, equally as when he gives; for, what he takes away, he originally gave, and the benevolence which led him to give it, would have prompted him to continue it, had there not been some good reason for withdrawing it.

I believe that God has removed my dear wife from me; that it was his will the separation should take place now; and I believe I ought to be entirely submissive, and that in so far as I am not, I grievously sin. I acknowledge that I both deserved and needed such an affliction, and I have not the slightest reason to complain of God. I acknowledge that I am still in possession of ten thousand favors from his hands, and that my debt of gratitude to him is past all computation. Where and what would I have been now, but for his compassion and forbearance? How entirely without ease and without hope! Should a creature, treated so much better than he deserves, complain of his benefactor? Shall I forget the twelve years of sweet union—the four dear lovely children he has given me? Shall I forget the calm and comfortable manner of her death, and the kind sympathy that has been felt and expressed for me? Shall I forget his not sparing his own Son, but delivering him for us all—the innocent for the guilty. Has he bereaved me? Did he not also bereave himself? Did he not interpose, when my dear wife was suffering? Neither did he, when his own dear Son was suffering. Shall I wonder that the cup did not pass from me, when a bitterer cup did not pass from Christ? Oh, how we shall rejoice forever, that the cup did not pass from Jesus; and so may my whole family rejoice through eternity, that the cup passed not from our lips. But I feel keenly. So did Jesus. It was suffering none the less, that he submissively received it.

"November 21, 1834. Just two weeks ago at this hour, my dear wife was out, taking her last walk in

the streets of Baltimore. Oh, how the remembrance afflicts me. But if she is now walking the golden streets of the New Jerusalem, I ought to be satisfied. My tears flow profusely this morning. How can I bear this bereavement without grace? I cannot—I never can. Oh for grace! God can make up this loss. Oh that he would. He had a right to recall his loan. Why am I so reluctant to yield it up? He has only claimed his own property. It was his own creature he took. He had the best right to her. Oh, that I were not so much in love with earthly happiness! Dear compassionate Saviour, have mercy on me, and keep me from grieving the blessed Comforter.

"DECEMBER 25, 1834. Oh, what a Christmas is this! She, with whom I have spent twelve of these anniversary days, is no longer with me! But I should, nevertheless, rejoice in the event which this day commemorates. If the death of my wife makes me sorrowful, let the birth of my Saviour make me joyful. Oh, where is Mary to-day? Beholding, I trust, the face of him who was born in Bethlehem. I am very unhappy; more so, I think, than a Christian, under any circumstances, ought to be. My faith, it seems to me, was never weaker.

"MAY 10, 1835. This day, one year, our last child was born. Poor dear babe, she had a mother not six months. For more than a week, I have been afflicted with an extraordinary lameness. The Lord give me patience."

Extract from one of his letters:

"*Baltimore, September* 3, 1833.

* * * * "I have been thinking a good deal to-day of our dear departed Richard. His memory is as fresh on my heart, as on the day he died. I feel *inexpressibly*, whenever I indulge myself in thinking of him. The world seems less charming, and eternity more attracting, when I think of that dear brother gone thither. I should feel insupportably, but for the hope I have of his salvation through the blood of the Lamb. I can never forget that goodness of God which so ordered it that I should be with him in his disease. It seems strange that it should have been so. I love to think of that circumstance. * * * * Oh, when shall all I love be able to speak, as my dying brother did, of the Saviour, as exceedingly precious to the soul?"

The following are some of Dr. Nevins' views respecting the cholera:

"*Baltimore, August* 15, 1832.

"A poor white man, whom I had known, (a drunkard) sent for me at eight o'clock, yesterday morning. He had been sick three or four hours. I saw, conversed and prayed with him. He died at one. It was an undoubted case of the pestilence. Very likely I may not be called to another while it continues here. I shall act prudently. My friends need not be at all alarmed about me. I trust that I have one who takes care of me when I am engaged in the discharge of my

duty. If I can only maintain confidence in God, I shall feel secure. True, there is scarce a hope of benefiting a subject of the cholera, especially if he has been an intemperate man. But when a poor mortal, about to die, sends imploringly to a minister of Christ to come and see him, I think there is more danger in refusing than in complying with such a request."

About the same time, Dr. Nevins addressed his people from the pulpit as follows:

"There is a great deal of dying now. And it is apprehended by many that there will be more. Death is abroad. The insatiate archer has got a new arrow in his quiver, severer and sharper than any of the rest. A new terror clothes the brow of the king of terrors. The aged are sickening and dying, nor are the young men and maidens exempt. And it is appointed to us to die. We shall be sorry to part with any of you; but if you must go, we cannot feel indifferent as to *how* and *where* you go. There is a direction we would have you take, and a conveyance we would have you employ. If you must leave earth, let it be for heaven. If you must go, go by the safe way and regard your company. There is but one safe way into eternity. There is only one rod and one staff that can comfort in death. It is not morality, nor philosophy, nor the poetry of Christianity. And there is but one companion of the way, who can give the charm of society to death. You know his name. It is Jesus. Oh, that you did but trust in him! Oh, if you only loved him! Oh, would

you but obey him! Oh, that you were not ashamed of him! Into his hands I am willing to resign you."

As early as January, 1831, he says in a letter to a friend: "I have not entirely got rid of the hacking cough I had. My palate is still a little too long."

A distressing illness of a highly nervous character, just succeeding the prevalence of the cholera, doubtless sowed the seeds of his last sickness, though he thought otherwise. In his letters to his friends he often alludes to his health, and generally in a very interesting manner. The following are specimens:

"*New York, April* 23, 1834.

"It gives me much satisfaction to hear that I am the subject of so many prayers, and yet it alarms me to think that I should have had so many praying for me so long, and that the result should have been so little spiritual improvement in myself, and so little benefit through my instrumentality to others."

"*New York, June* 21, 1834.

"Health is a *precious blessing*, but it is *not* the *blessing* of greatest price. *Holiness* is the inestimable pearl. What a wonderful book the Bible *always* is, but especially *sometimes*. *How* it speaks to the *heart!* It seems to be *all alive!*"

Dr. Nevins' health, during the summer and autumn of 1834, considerably improved, as he thought; but it was perhaps no solid improvement. And in the

autumn of that year, he was called to bury his beloved wife and her mother;—events which had no small influence over his mind, and perhaps health also. He preached his last sermon on the 1st of January, 1835. His text was in Micah vii, 18, "*Who is a God like unto thee, that pardoneth iniquity?*" Shortly after this, he went to Philadelphia and New York, and thence to St. Croix. He returned in May, to New York, then to Germantown, and finally to Baltimore. These journeyings and his thoughts and feelings are thus noticed in the following pages:

"*Baltimore, November* 12, 1834.

"Oh, my dear friend and brother, may you long, long be spared the agony this heart has endured since I left the above sentence unfinished. I was writing in my parlor after tea on Friday evening, when a servant ran down to tell me that my beloved wife was very sick. It was the fatal cholera, and in a few hours she sunk, its exhausted victim, leaving me alone and all desolate but for God. Yet, though she sunk its *victim,* she was in death the victress, triumphing as she fell. I have great comfort in her death. But oh, the loss of parents, brothers, children, is nothing to it. And yet, though this trial be great, and of the kind the greatest, yet grace is greater, as I have found in my own recent and present experience. I have been buoyed up and supported, as only the everlasting arms can buoy up and support. God has been with me, and I have found no lack of sympathy in his love, no deficiency of strength in his omnipotence. Now I am prepared to say to

every body, what God so often said to my unbelieving heart in vain: Fear not; only trust in God. He can and will wonderfully carry you through all."

"*Baltimore, November* 18, 1834.

"The vacancy which the death of my dear wife has created in my affections, I would not have filled up with any thing human. May God himself, my glorious Creator, my merciful Redeemer, my Sanctifier, condescend to occupy it."

"*Baltimore, November* 27, 1834.

"Every day I feel more and more my incomparable loss. It seems to me, sometimes, as if I could not live under my sore bereavement. Oh, to think that I may live here thirty or forty years, and that in all that time, I shall never look on her sweet face again."

"*Baltimore, December* 18, 1834.

"Yesterday I wrote you a long letter and afterwards burned it. In it I said that we were all well, except Mrs. Key, who was gradually recovering. Now I can say, *we are all well*, for this afternoon at four o'clock, she joined Mary in the circle around the throne. It was quite unexpected to us. I knew not of her being worse, till eight or nine o'clock last night. Either she took cold or caught the prevailing influenza, which attacked her chest and produced effusion on the lungs. She was too enfeebled to bear bleeding, which otherwise would probably have relieved her.

"Just forty days after my dear Mary left me, her

mother followed. Two deaths in this house within six weeks! What a new state of things! I have seen not only the daughter but the mother die. I have heard the death groans of her that bore and nursed my Mary. It was enough for me that she was the mother of my all. She died not so easy as my dear one did; but I confidently believe that she has gone, through grace, to glory. They have met in heaven. * * * * I must have done with earth, and look away toward heaven."

"*Philadelphia, February* 26, 1835.

"How is my dear child whom I left sick, and my other babes? I did not know how much I loved them, till since I parted from them. If any of them should get sick, let me know, that I may come home and see them. Dear little creatures, motherless, and perhaps soon to be fatherless. I have been very desponding since I left them, but feel better now. They have ordered me now to a warm southern clime, Bermuda or Santa Croix. I wish my people would pray for me, and that my case would awaken the serious concern of the church. I think they have every prospect of losing me soon. Oh, that they would pray for me and my dear children. Oh, my dear children, how I love them, how I love them."

"*New York, March* 10, 1835.

"I received your letter, giving me an account of the day of prayer. It caused many tears of gratitude God willing, I sail at eight o'clock to-morrow for St.

Croix. The weather to-day is delightful, and hope it will be so to-morrow. Now good bye. Kiss my dear children for me. Oh, how I love them."

St. Croix, March 30, 1835.

"Is it possible? Can it be that I am here in the West Indies, while my dear children are so many hundred miles off? It is even so. Far away from all I love, and I feel it much at times. Sometimes so depressed, that I think we have seen each other for the last time on earth, and that my poor children will very soon be fatherless. But I recover myself, and try not to be careful for any thing, but to cast *all* my cares on God, and to rejoice that his will should be done. How refreshing a letter from Baltimore would be to-day. I long for some arrival to bring me one. Oh, where are my dear children, and how are they? I suppose dear William is in New York, and my sweet daughters at home. How I long to see them. I daily commit and consecrate them to God. That is all I can do. We had a comfortable voyage. I was sea-sick one day. I have not been benefited—cough increased, and much reduced—never was so miserable. But hope to gain flesh; the climate is delightful—one day after another the same. It gives me great satisfaction that so many are praying for me. Give my special love to all. Oh, my friend, how strangely, yet wisely and justly, has the Lord dealt with me of late. Oh, November 7th, morning, how fair the prospect! Now, how sad the retrospect. I think much of my beloved Mary. Ah, I have to restrain my thoughts often, they are attended

with so much emotion. To *think* of Mary, sweet Mary, is to *feel*, and my poor frame won't bear the feeling now. Do remind my children of her, I do not want they should ever forget their *mother*, their precious mother."

"*St. Croix, April* 20, 1835.

"Yesterday was the sabbath, yet how different my sabbath from yours! Yesterday was the first sabbath they have had English preaching since I have been here. On this holy day, I have been compelled to listen to the incessant chatter of the numerous blacks who throng the streets, and who make it a day of sport and noise. Oh, what a world is this! How much of it is still subject to Satan. How few of all mankind seem to have any fitness for heaven or any knowledge of Christ? How thankful we ought to be that we are not poor ignorant slaves! Oh, how pleasant it is for me to think that I am prayed for by so many children of God; and yet, I sometimes feel, why should they waste their prayers on me? Let them rather pray for Zion—'thy kingdom come.' When you pray for me, always also *pray* for the church, the world. I have improved some in health, but not as rapidly as was expected. I have still three or four weeks to stay, and the returning voyage may be more salutary. Oh, I have infinitely more consolation than I deserve. The cup passed not from him whom the Father heard always, and God never so unveils *himself* as in seasons of distress. I want to feel that nothing essential is altered by my afflictions. I hope my letters will all

be received—have written several. Love to all my dear people; to the sick say, the Lord is the great physician, and if he does not restore us to health in this life, he will cure us of all ills by death. Tell those who say I am dear to them, they must try and get weaned from me, as it is so uncertain whether we ever have any more intercourse on earth; tell them they must find another object for their hearts to fix on; or rather tell them to transfer whatever affection they feel for their unworthy pastor, to 'Him who is altogether lovely.' Oh, that he were more precious to us all. He is worthy."

"*St. Croix, May* 4, 1835.

"I am anxious to get home. Yet I can hardly feel that Baltimore is home any longer. Yet I *wish* my poor *body* to *lie* and *rest* there till the resurrection. I think I shall not be much longer with you. I may be mistaken. The Lord will direct."

"*St. Croix, May* 8, 1835.

"Six months to-day, since my sweet love exchanged earth for heaven. Oh, my friend, have you thought of it? I know you loved her ardently. Oh, how I suffer, yet not more than I deserve. The wound is fresh as ever; it will never heal. Why should it? I did not know before, that death could make such desolation."

"*Germantown, July* 15, 1835.

"I find I am not improving, but growing weaker. I hope it may please the Lord to let me live along until

I reach Baltimore. Oh, I want to be once more in that house where *my darling Mary died.* You have no idea how sick I am; and I feel that my poor miserable imperfect work is nearly finished. Who ever served God worse? No one; and Jesus never had so miserable a follower. Sometimes I think the good and great God may interpose and spare me a little longer, that I may serve him better, and do a little more for the one who died for me. His will be done."

From Germantown he writes to a friend in Baltimore, under date of July 24, 1835:

"Thank you for your letter. You will not have to write much longer. Think I shall go to Baltimore next week. If I do not go soon, fear I shall not get there. Love to all, especially the afflicted. Oh, how I should love to comfort the mourners. Yet I fear I shall comfort no more. I want a comforter myself. Oh, for *the* Comforter to come and *abide* with *me.* Have often seasons of great distress; then again, the prospect brightens, and I feel an assured hope that Jesus will prepare, even for me, a mansion in his Father's house; and if he calls me soon to take possession, why should we complain?

After returning to Baltimore, Dr. Nevins *wrote* but little. But he *said* many things to his attendants, some of which may be usefully preserved.

To one, who had often attempted to comfort him in former days, approaching his bed, he said, "Do not

comfort me, you need not comfort me. God has comforted me." At another time he said, "Oh, how I should like to write an article on being 'Accepted in the Beloved.' What a theme—'*Accepted* in the Beloved!' 'Accepted in the *Beloved!*'" Again he said, "Perhaps nothing has quieted my mind more frequently than those words in one of Newton's hymns:

'His way was much rougher
And darker than mine;
Did Jesus thus suffer,
And shall I repine?'

'He become obedient unto death, even the death of the cross.' What language—'*Obedient* unto death, even the death of the *cross.*'" At another time he said, "I have had great comfort from the remark of a brother, made to me many months since, who said, 'It was impossible for God's people to please him better in any way, than by *trusting* him.' I will trust him."

To a brother in the ministry, he said, "I have sacrificed my reputation as a preacher, that I might have time to visit the poor, the sick and the dying. I cannot tell why I did it, unless my motive was pious." To another, he said, "I shall not be here long, my friend; preach Christ—none but Christ—farewell! May God bless you." To another, he said, "I would love to preach the gospel once more, but the Lord knows best." In his last sickness he read a good deal. He was much pleased with the life of Harlan Page, and mentioned some coincidences in their respective experiences. On the morning of the 8th of September, 1835, he said,

"I see a beauty in submission to the will of God." And on the morning of the 9th, he said to one, "I suppose you have been told that I had a bad night, but it is a great mistake. It has been a glorious night, the most pleasant I ever had. Tell ——, if he only knew how much consolation religion affords me, even now, he would not for a moment delay embracing it."

On the morning of the 10th, the American Board of Commissioners for Foreign Missions being in session in his church, he sent by a friend, his annual contribution, and sent for a ministerial brother, who was a member of the Board, to come to his room. On his friend's coming to him, he said, "There are one hundred dollars for the Board. It is, I suppose, the last donation I shall ever make to the cause of Christ. If you see any suitable way of saying it, I would like to have it known that the nearer I get to heaven, the dearer is the cause of missions to my heart."

On the morning of the 13th, it was evident the time of his departure was drawing nigh. When a friend entered his room, he said, "I am near my *home*. Blessed Saviour! Satan, I think, has tried to disturb me; but I have looked at all the ground of my hope, and I find I am on a rock. Yes, I am going *home*." After this, for many hours, he said but little until after four o'clock in the afternoon, when reviving, he said, "Out of weakness, I *testify*——that Jesus and his religion are sufficient. I should like to talk for the sake of you all. I feel weak, but I feel peace too. O Jesus, I choose thee, but thou first calledst me. I do not know that I shall be able to say any thing more." In a few

minutes, his strength seemed to return, and he said, "Oh, there is one that says, 'Fear not, I am with thee'—'be not dismayed.' In that I confide. O, blessed Lord, thou hast said, 'I will never forsake thee.' He does not make me to triumph exactly, but I have every disposition. 'O, to grace how great a debtor,—daily I'm constrained to be.' Repeat it, 'Jesus sought.'" Here his friend repeated,

"Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed his precious blood."

"That will do," he said—"I mean his precious blood will do.—Yes, yes—Jesus is on the other side of Jordan—yes, and on this side too, and he will go with me through Jordan. The Lord's blessed will be done. That blessed heaven! Rest—love to all that are absent. I recommend Christ to them. I have no other recommendation but Jesus. He has supported me all along for several weeks, and now see! his grace is sufficient for me. 'One there is above all others,'—Sing it—O, sing it, or sing, 'When I can read my title clear.'" One verse was sung. He became very calm, and at the close he said, "Thank the Lord for all his goodness to me." Here he sank into a slumber. At different times, during the night, he said, "O for grace to be patient." When told that he was patient—"Yes," said he, "but I would be patient as a lamb." At another time, he said, "Precious Saviour, be with me even to the end. Won't it be sweet to fall right into

the arms of Jesus?" To another, he said, "Let patience have her perfect work. Through much tribulation!—*Through much tribulation!*" Rousing up, he said, "I know not what you are about, but all I care thinking about is my precious Saviour:—dear Blessed One!" At eight o'clock, on the morning of the 14th, he said, "'Come my soul, thy suit prepare.' Go on." The hymn book was brought, and being asked if we should sing or read, he said, read. The first verse was read:

"Come my soul thy suit prepare,
Jesus loves to answer prayer;
He himself has bid thee pray,
Rise and ask without delay."

When finished, he said, "O yes, I ask for patience and help to the end. Go on." At the end of the second verse, which reads thus:

"With my burden, I begin,
Lord! remove this load of sin!
Let thy blood for sinners spilt,
Set my conscience free from guilt."

He said, "Yes—yes—the blood of Jesus Christ cleanses from all sin." At the end of the third verse,

"Lord! I come to thee for rest:
Take possession of my breast,
Here thy sovereign right maintain,
And without a rival reign."

He said, "Yes, Lord, begin thy reign whenever thou

choosest, and continue it for ever." At the close of the fourth verse,

> "Show me what I have to do,
> Every hour my strength renew,
> Let me live a life of faith,
> Let me die thy people's death."

He added, "Lord, thou seest what poor creatures we all are. Bless us all and strengthen us. Dear Saviour, thou givest me some suffering, but nothing compared to what many saints and thyself suffered." About five o'clock, on Monday, he asked to be raised up, and said, "*Death—death, now,* COME LORD JESUS—*dear Saviour.*" In a few minutes, his spirit was gone. It is confidently believed that "he fell right into the arms of Jesus," in whom he sleeps until the morning of the resurrection. He lacked twenty-nine days of being thirty-eight years old. His remains are interred in the city of Baltimore.

The following sketch of his character was drawn by Rev. Mr. Musgrave, who knew him well, and who, at the request of the officers of the First Church in Baltimore, preached the sermon on the occasion of their bereavement:

"THE TALENTS AND ACQUIREMENTS of Dr. Nevins were superior. His understanding was remarkably acute; his imagination highly inventive; his judgment proverbially solid. His reading was chiefly theological and practical; owing, no doubt, to the multiplicity of pastoral and other public duties. Yet,

occasionally he has been known to pursue scientific and literary subjects with evident satisfaction.

"Our dear brother was pre-eminently distinguished for SINCERE PIETY. No man could hear him preach or pray, without being struck with his sincere and earnest devotion. There was that in his public performances, which made an immediate impression that he felt himself what he uttered, and that he did most truly and earnestly desire the salvation of his hearers. It was the common remark of strangers, after hearing him for the first time, 'That is a sincere,—good man.' In private, I can bear witness to the habitual seriousness and spirituality of his mind. Often while with him, has he expressed the anxiety of his soul concerning the religious state of his people, and inquired with earnestness, 'What *can* be done to incite them to duty?' Frequently also, would he unite with his ministerial brethren in social prayer; and on such occasions, he manifested a spirit deeply imbued with the unction of the Holy One. In his yet more private and confidential intercourse, it was evident that, through manifold temptations and fiery trials, he was deeply experienced in divine things, and was rapidly preparing to leave this world and enter upon his eternal reward.

"Our brother was also distinguished for PRACTICAL WISDOM. He was slow to commit himself on any subject or in any cause; and would never act until he had made the most diligent and ample inquiry. The measures he employed were cautious, unexceptionable, and admirably adapted to secure his object. He was, therefore, a safe guide to others; and avoided himself

many difficulties and indiscretions, which perplex and straiten the sanguine and visionary. During his protracted labors among this people, such was the wisdom and prudence of his course, that he never excited any serious opposition to his measures, nor is known to have made a personal enemy. In truth, such was his reputation for prudence abroad, that in times of extreme suspicion and party strife, he always retained the confidence of his ministerial brethren, though he refused to take an active part in their ecclesiastical war.

"Another trait in his character, closely allied to the former, was his AMIABILITY. His was truly an affectionate and peaceful spirit. Cherishing himself towards others a liberal and kind disposition, he could not endure the strife of public parties, or the bitterness of more private and personal disputes. I have known him frequently to be wounded, but never to be angry but once; and then the provocation was outrageous! Such was the tenderness of his feelings, that on a certain occasion, when an intimate friend complained of his neglect, he threw his arms around his neck and wept upon his bosom! During his illness, he more than once observed, 'There are some men who *will* contend;—I cannot contend;—and the Lord is taking me from the evil to come.' To one of his brethren, he said, 'For the sake of the cause,—for Jesus's sake, bear and forbear. I know it will be difficult; but suffer all things for Christ's sake.' He was answered, that it should be done, as far as conscience would

allow. He replied, with emphasis, 'You will never regret it.'

"Another distinguished trait in his character was HUMILITY. In all his public performances he was entirely destitute of every thing like vanity or self-complacency; and in his private conduct, he was remarkably unassuming and retiring. He never sought praise, and 'bore his honors meekly.' He rarely spoke of his public efforts, and appeared to underrate them. But what was yet more rare, he envied not the fame and usefulness of others, but seemed rather to be pleased with their advancement and success. So modest was he and diffident of his powers, that his friends have sometimes felt it a duty to urge him to efforts to which he had been invited from abroad, and to which he judged himself inadequate. After he had commenced the publication of his Essays, he was unaffectedly surprised at the attention which they immediately excited. In truth, Dr. Nevins was among the most unambitious and humble of men; and when his talents and opportunities are contemplated, his modesty and humility appear pre-eminently conspicuous and exemplary.

"DILIGENCE AND PUNCTUALITY were also characteristic of our departed friend. He composed during his ministry, between seven and eight hundred sermons, and many tracts and essays; and sustained, besides, an extensive correspondence. In addition to these, his pastoral and other public labors were unusually abundant. Yet no duty was neglected, or tardily and imperfectly discharged. When he promised, he was

sure to perform; and his appointments, as to time, were met with scrupulous punctuality. In these respects, he was an invaluable member of our Ecclesiastical Courts, and of the Boards of management of our Benevolent Associations.

"As a preacher, Dr. Nevins was sound, clear, practical, and eloquent. During the former part of his ministry, his sermons were of an imaginative and rhetorical order; containing some of the most beautiful and fascinating illustrations and exhibitions of divine truth. During the latter part of his life, however, his discourses were more solid and practical: and multitudes will have cause to bless God for ever, that they were so. His *style* was simple, pure and cogent. The power of *condensation* he possessed in an eminent degree; frequently expressing in a single sentence, what others would spread over pages. His *manner* was earnest, affectionate, solemn, and impressive; and when excited, he was often truly eloquent. Who among you have not been thrilled by some pungent interrogation?—or melted to tears by his tender and earnest appeals?

"As a pastor, he was devoted, prudent, affectionate, and successful. No man ever labored more indefatigably than he, to promote the spiritual improvement of his people. In the pulpit, and from house to house; *in season and out of season*, he was constantly and laboriously employed in doing good. He wisely restricted his personal ministry *chiefly* to his own flock; and perhaps there never was a people who enjoyed the labors of their pastor more constantly than his. He

would sometimes playfully remark, 'There is no profit in robbing Peter to pay Paul;—in neglecting one's own family to look after strangers;' and in this, he was undoubtedly judicious. The progress of this congregation in practical and spiritual religion, and the large accessions made to the number of communicants, furnish the most abundant and gratifying evidence that his labors were not in vain in the Lord. It is also interesting to state, that five or six individuals are either in the ministry or preparing for it, who ascribe their conversion, under God, to his labors. But while he must have rejoiced over every convert made through his instrumentality, how inexpressibly thankful and happy must he have been, when made instrumental in the conversion of his beloved and venerable father! In his pastoral visits, our brother was specially attentive to the poor and the afflicted, and always ready to relieve their temporal necessities, as far as was within his power, and to impart to them the richer consolations of the gospel. Towards the sick, he exhibited the greatest fidelity and sympathy; endeavoring to convince the skeptical; to alarm the careless; to comfort and animate the desponding; to prepare all to die in peace and in hope of eternal life.

"As a writer, Dr. Nevins was superior; and it is to be regretted that his modesty and pastoral duties would not allow him to publish more than he did during his life. Some of the premium Tracts which he prepared, are exceedingly valuable, and have already obtained a wide and useful circulation. The Practical Essays, which appeared originally in the

New-York Observer, over the finals, M. S., are almost unrivalled, and have elicited universal admiration. The essays on the subject of Romanism, are likewise excellent, and have exerted a powerful and salutary influence. It may not be known to all, that these essays were composed during his ill health; and because, as he said, 'I wish to divert my mind from my afflictions, and I trust also to be useful in this way, while I am unable to preach.'

"As a public man, in all his relations to the Judicatories of the Church, and to the various Benevolent Associations of the age, Dr. Nevins was invaluable. It is true, he never was an active party leader in our Ecclesiastical Courts, but he exerted, nevertheless, a most happy and useful influence. Sound in doctrine and in practice, he had no sympathy with the idle speculations and innovations of the age. While on the other hand, he was equally opposed to the ultra measures and vindictive spirit of some, professedly contending for the truth. He preached the truth himself; sustained by his influence the orthodox institutions of the Church; and always avowed his willingness, in a constitutional manner and in a Christian temper, to administer discipline when it was shown to be necessary. But he would not consent to make a man *an offender for a word;* nor employ illegal or ultra measures for the correction of acknowledged evils; much less would he pursue any one with personal and vulgar abuse. He was, in truth, *particularly averse* to the spirit of contention, and never, in the whole course of his life, engaged in controversy. His

Essays on Romanism are not, in my judgment, an exception to this remark. It is true, he did expose many of the dogmas and superstitions of that sect, but he did not do it in a controversial form or with a disputatious spirit. I must not here be understood, as reflecting upon those who feel it to be their duty to enter into controversy; it is often unavoidable; and when conducted in a prudent manner and with a Christian spirit, it may be highly useful. But our brother did not regard himself as called to labor in this department; and from his decided aversion to it, avoided it even when publicly assailed.

"In his relations to the various *Benevolent Associations* of the age, he was, as we have said, invaluable. He did not attract, by public declamation and parade, so much attention as some others, but he *acted*, instead of talking; and by his private influence and personal exertions contributed largely to their support and usefulness. He was prompt and faithful in discharging his share of their management; and by his judicious counsel, and humble prayerful spirit, he greatly assisted in their direction. He was ever interested in their advancement. He was particularly interested in sending the gospel to the heathen; and among the last acts of his life, was a liberal donation to the American Board of Commissioners for Foreign Missions, of which he was a corporate member. The deep interest which he felt in the Monthly Concert of Prayer for the conversion of the world, is known to you all; and we pray God, that the recollection of it may long continue to produce its appropriate fruits.

"In his domestic and social relations, he was affectionate and constant. I will only say, that as a *Husband* and *Father*, he was all that would be expected from one so judicious, humble, and affectionate. He was slow and cautious in forming relations of friendship, but when once formed, they were cherished with constancy. No friend was ever more sincere and faithful. He made but few professions, and never indulged in heartless flatteries and promises; but he did more than he promised, and proved the sincerity of his friendship, not by words, but by disinterested and generous acts. He was not so fascinating to *strangers*, as some others; but, what was better, *he improved upon acquaintance;* and those who knew him longest and most intimately, prized his friendship the most highly.

"That he had his imperfections will be readily admitted; for he was a man of like passions and temptations with ourselves. But it may be said justly, that 'they were in the strictest sense of the word *imperfections*, since they grew out of his natural temperament, and were not to be imputed to an obliquity of will or to a deficiency in the strength of his moral principle.'"

Dr. Nevins' death was sincerely lamented by many out of the Church in which his immediate connexions lay. The Rev. John Johns, D. D., pastor of one of the Episcopal churches in Baltimore, on the first sabbath of the year succeeding Dr. Nevins' death, in preaching to his people a discourse founded upon Job xiv, 14, "All the days of my appointed time will I wait till my

change come," expressed himself in a manner honorable both to the preacher and the deceased. By the kindness of Dr. Johns, so much of what he said as was then *written* is here inserted:

"Whilst preaching to you, my brethren, on this solemn subject, I desire to remember that during the past year God has preached pointedly and powerfully to his ministering servants in this city. I mean by the mysterious and afflictive providence by which he has removed one of our number from the scene of his earthly labors.

"If the devoted affection of his own people—the sincere regard of the Christian community—peculiar preparation for his work, and the promise of extending and extraordinary usefulness, could have detained him here, others might have been taken, but he, I am persuaded, would have been left. Few, very few, were so tenderly beloved; so generally respected; so admirably fitted for service, and so steadily abundant in the work of the Lord. To speak of him in terms similar to those which a prophet used, would be no unmerited commendation, 'The law of the Lord was in his mouth; in his lips was no guile; he walked with God in equity and truth, and turned many from iniquity.' But all this furnished no security against affliction, as the mournful history of his own interesting family most touchingly teaches us. Nor does it form a shield against the shaft of death, as we learn in his own lamented case:—'The days of *his* appointed time have been numbered—*his* change has come.'

"Shall I sorrow over his removal? He was my early Christian friend, with whom I have studied and prayed and taken sweet counsel, at the very period of life so favorable for cementing hearts in genuine friendship. Since that period, for several years, our personal intercourse was much interrupted. We labored in different departments of the Christian enclosure, and were called by different names. But there was no abatement of early kindness—no loss of former confidence.

"On my settlement in this city, as your pastor, I found him in the midst of his usefulness, ministering to the large and respectable congregation, now mourning their recent bereavement. I numbered it among my privileges, that I was permitted to renew our former intercourse—to become his neighbor. And I here bear testimony, that he proved my more than neighbor—my generous, fond, affectionate brother.

"For the removal of such a friend, I well might grieve. But when I consider *his change*, I dare sorrow no longer. What a change, my brethren! Who but must covet it? He has passed from the field of his arduous labors to the place of perpetual repose. From the habitation, every room and every article of which, painfully reminded him of his own sore bereavements, to join those loved ones in his Father's mansions. From the midst of the various trials, inseparable from a faithful ministry, to the rich reward which forms its infallible recompense. From the conflicts of grace, to the triumphs of glory! Yes, my friend and brother has fought the good fight and finished his course with joy. He has laid aside his helmet for a crown of

righteousness, and received for the sword of faith, which he wielded so skilfully, the palm of victory Heaven grant, that whilst his death warns *us* of the necessity of being always ready for our *own* change, his beautiful example may animate *us* to increased zeal and devotion in the great and good cause which has in his removal lost so able a minister."

The following remarks on Dr. Nevins' character, are from the pen of Rev. Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government, in the Theological Seminary at Princeton. They are, by permission, published:

"You request me to give you my impressions respecting our beloved and lamented friend, the late Dr. NEVINS, of Baltimore, as a *Student*, as a *Preacher*, as a *Gentleman*, and as a *Christian*. It is with mournful pleasure that I comply with your request; for I have seldom cherished toward any man a warmer or more heartfelt affection; and I know not that I was ever a more sincere mourner on the decease of any friend out of my own family, than on his.

"My acquaintance with William Nevins, as a *Student*, commenced in November, 1816, when he entered our seminary, with testimonials of having graduated in Yale College, and of being, if I mistake not, a member of the Church in that institution. His appearance was rather more than usually juvenile, but polished, pleasant, and attractive; and throughout his whole course, he was one of the most amiable, respect-

ful, and orderly students in the whole house. It was understood, that during the early part of his connexion with the college, he was entirely careless about divine things, and even somewhat disposed to be dissipated, but that in a revival of religion, of considerable extent and power in the college, he became decidedly pious. In adverting to the circumstances attending this interesting event, which he sometimes did to his intimate friends, he spoke of the conversation and efforts of the Rev. *Asa Thurston*, now one of the respected and beloved missionaries at the Sandwich Islands, as having been particularly blessed to his benefit. His application to study, while with us, was exemplary. It was not, indeed, of that peculiar and indefatigable character, which was manifested by some of his companions in study. Yet it may be said with truth, that he was a diligent student, and that he always appeared well at examinations.

"To those who saw our young friend while he was in the seminary only occasionally, and in company, his seriousness did not appear to be very marked or deep. He exhibited at that time, perhaps more than in after life, great alternations of feeling. He was often most distressingly dyspeptic, and frequently manifested all that depression of spirits, which those who have had experience of that malady, in its more severe forms, know well how to appreciate At other times, his spirits might be said to be exuberant; and, as it was much more frequently in the latter, than in the former state of mind, that he appeared in company, he was considered by most of those who knew him, to be rather

remarkable for cheerfulness and vivacity. Those who knew him most intimately, however, knew that in retirement, he manifested habits which satisfied them that he was not only unfeignedly pious, but that his piety was considerably above the ordinary standard.

"While Mr. Nevins was a member of the seminary, he was particularly distinguished for the taste and elegance of his compositions. They were highly rhetorical, imaginative, and ornate. He wrote poetry as well as prose, with very honorable success. When he pronounced any of his exercises in public, as our rules require, he always appeared well, and sometimes remarkably so. Several of these public exercises at the time, made a strong impression, and are still remembered with interest by some, at least, of those who heard them.

"Our lamented friend, at the time of which I speak, manifested nothing of that spirit of laziness, vanity, or presumption, which has prompted hundreds of our pupils to withdraw prematurely from the studies of the seminary, and engage in the work of the ministry, before they were half prepared for its arduous and responsible labors. He felt the need and importance of mature study; and went through the complete course prescribed in the institution, and received its accustomed testimonial to that amount, toward the close of September, 1819. And, as the labors of the former class of students, have seldom failed to manifest, in a very striking and humiliating manner, their lack of the requisite furniture, so the subsequent labors of our beloved friend, showed that he had laid a solid

foundation of theological and ecclesiastical, as well as of literary acquirement.

"As a *Preacher*, Dr. Nevins greatly excelled. When he first commenced his labors as a minister of the gospel, he carried with him into the pulpit that love of rhetorical ornament, and that reign of imagination, which had distinguished his compositions in the seminary. And even for a short time after he became settled as a pastor, his sermons partook more of this character, than his more mature judgment and practice sanctioned. But even then, his pious ardor, his soundness in the faith, and his decidedly evangelical views, and strain of preaching, evinced that he was really a devoted and faithful servant.

"When he had been four or five years in the ministry, it pleased God to bless his labors in a remarkable manner. His church experienced, what, I believe it had never before known, a precious revival of religion, in which a large addition was made to the members of his church, and a change decisively for the better in the whole aspect of his congregation. He himself received a new unction. His preaching became more solemn, direct, pointed, and richly evangelical—more adapted at once to awaken the careless, and to edify the pious.

"During the last seven or eight years of his life, I considered Dr. Nevins as among the very best preachers in the United States. His sermons were sufficiently ornate and elegant to satisfy the most delicate taste; simple, perspicuous, and plain, without being common place; rich in sentiment and doctrine, and delivered

with an animation, a force, and a striking earnestness, adapted to recommend them to every class of hearers. You are, no doubt, aware that he was a *memoriter* preacher; and on the whole, the most natural and impressive memoriter preacher I ever heard. He seemed to commit to memory with great ease, and to call forth and deliver what he had deposited in his memory, without the least hesitation or embarrassment. Most of the memoriter preachers that I have heard, had a formal reciting manner. In him scarcely any thing of this kind appeared. His intonations and his whole manner were entirely natural. He might easily have been mistaken for an extemporaneous speaker, had not the richness, the connexion, and the mature judgment and taste which his discourses seldom failed to display, evinced careful preparation.

"As a *Gentleman*, Dr. Nevins was highly exemplary. He had, indeed, nothing of the splendor, or courtly formality of fashionable manners. His deportment in company, though polished and respectful, was as simple, easy, unaffected, and unassuming as possible. He had about him as much of what the French call *naïveté*, as I almost ever saw in a man so serious and dignified as he habitually was. He had, indeed, in his common manners, the simplicity of a child, which exerted a very winning influence among his associates. One of the most decisive tests of the character of a *Christian gentleman*, is a capacity to appear well and respectably in any company, from the highest to the lowest. When brought to this test, no one who knew our lamented friend, would consider him as likely to

be found wanting. His knowledge of the world, his gentleness, his respectfulness, and his benevolence, were a passport in all society.

"In contemplating the character of Dr. Nevins as a *Christian*, you will readily perceive, from what I have before stated, that I regard him as having occupied a high place. His growth in grace, after he left us, and after he was clothed with the ministerial office, was not only distinctly perceptible, but very striking. The circumstances of my being called upon, at his request, to preach the usual sermon at his ordination, led to an intercourse somewhat special between him and myself. I was repeatedly with him in Baltimore; and he generally made my house his home, during his frequent visits to Princeton, so that I had no small opportunity of observing his spirit and conversation; and I can truly say, that every successive time I saw him, or heard him preach, he appeared to me to have made sensible progress in wisdom, zeal, fidelity, and devotedness. His conversation, his prayers, his plans, and his most unguarded sallies of thought or feeling, were those of a man who made the advancement of the Redeemer's kingdom the great object of his pursuit.

"The closing scene of his life, as I learned from those who were with him,—for it was in my power to see him but once during his last illness, and that for a few moments only,—was in harmony with all his preceding evidences of piety, or rather bore a testimony in favor of his piety, more bright and animating than ever. On this, however, I will not enlarge, as you were with him during a number of his last days, and had every oppor-

tunity of witnessing the patience, the concern for the kingdom of Christ, and the joyful hope, which so eminently marked his gradual descent to the tomb, and which seemed to grow brighter and brighter, until he reached, as I have no doubt, unclouded day.

"In him, I have lost a dear friend, and the Church an eminently devoted and useful minister of the gospel. But it is all right. '*Even so, Father, for so it seemed good in thy sight. The Lord reigneth; let the earth rejoice. Clouds and darkness are around about him; but righteousness and judgment are the habitation of his throne.*'

"I am, my dear sir, with much regard, your friend and brother, in those bonds which can never be broken.

"SAMUEL MILLER.

"*Princeton, January* 29, 1836."

Dr. Nevins was a very valuable writer, especially in the latter part of his life. Two volumes of his writings, one on Practical Subjects in Divinity, the other on Popery, have recently issued from the press of the American Tract Society, as standard publications. He also wrote six tracts; three of which were premium tracts. Five of them have been published by the American Tract Society. They are entitled, "The Great Alternative." "What have I done?" "What must I do?" "I will give liberally;" and "Don't break the Sabbath." The other is, "On the subject of supplying the accessible population of the whole world with the Word of God, within a definite period." This last tract is one of unusual power. It will be found among the following papers. Some of the others,

are of uncommon excellence. Those already published have been blessed, and since his death, seem to be more so than ever. Dr. Nevins never published but two sermons. These appeared in the *National Preacher*, and are excellent. In regard to authorship, Dr. Nevins wrote as follows:

"*Baltimore, December* 9, 1834.

"I find that the habit I have got into of writing for the press, has made my hours pass much more agreeably than otherwise they would. I have written a great deal since my affliction. I have articles on hand for the Observer for several weeks; last week I wrote a tract; and, I have several other things in preparation. I have had many prayers answered. For several years, I almost daily prayed that I might be permitted to produce *one* useful tract,—never thinking to go beyond that, and hardly expecting to accomplish that much. My ambition for authorship never extended further. But God has already enabled me to do much more."

Often does he, in his discourses and correspondence, hold language expressive of the great kindness of his affectionate people. That kindness deeply affected him. In no instance does he seem to think more of such kindness, than when his mind might be supposed to be least turned to *any* earthly friends. In a letter dated January 29, 1835, he says:

"My congregation were never so attentive to me. It seems as if they could not do enough for me. But, one is wanting—the charm of my house—the desire of my eyes—perhaps, the idol of my heart. Death had marked her for his prize; or rather, I hope, Christ, seeing her engaged in conflict with death, came in and carried her off, his trophy."

SELECT REMAINS

OF

WILLIAM NEVINS, D. D.

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THEOLOGY.

Science of every kind is imperfect; and every succeeding age adds something to the accumulation of past ages. If they, who give themselves to the study of nature, look downward, there is an unexplored world; and if they look upward, there is a blazing universe, yet but very partially investigated, about which, they can, at least, conjecture or fancy something new. But in morality and religion there is nothing new. The great subjects of human duty and human destiny, both as to matter, manner, and motive, have not, for centuries, received any addition from discovery. What man ought to do and to be; the reason why he ought so to do and be; the duty in all its fulness; the manner of performing it, in all its plainness: and the motives, in all their strength and variety, are as old, to say no more, as the resurrection of Jesus Christ from death.

New discoveries in matters of revealed truth, I look not for, and must confess, that whatever is novel, I suspect of being false. Light, I have no doubt, is still to be shed on certain obscure passages of Holy Writ, especially in the fulfilment of prophecy; but that the science of Theology should advance, as other sciences do, every year almost, becoming more perfect and satisfactory, seems to me impossible. The reason is obvious. Theological truth is not come at as other truth is. It is not the result of any long and laborious induction. It is not built up by any experiment. It is a science of pure revelation; and therefore must have existed, in its perfection, from the date of the revelation. It cannot be affected, as other sciences, by the march of mind, for it is the *human* mind that marches, not the *divine*. Now theological truth is the expression of this mind, to which there can be no accession of new ideas. If, eighteen hundred years ago, God had made a revelation on the subject of astronomy, the science of astronomy would have been as perfect a science then, as it is now. The astronomer of the first century, would have held in his hand a complete and unerring treatise on his favorite science; and what more could the astronomer of the nineteenth century have? And why should not the former be as likely to attain to the true meaning, as the latter? What I have supposed of the science of astronomy, is of theology, strictly and literally true; and in this respect, it is distinguished from all other sciences.

RELIGION.

Religion is not the growth of tears. Nor has it aught to do with that weanedness from the world, which disappointment or bereavement or sickness produces.

It is the grandest of all attainments to be ready to meet God.

By habituating ourselves to behold the glory of the Lord through a glass darkly, we are fitting to behold him face to face.

When thy heart is changed, thy nature regenerated, thy sins forgiven, thyself a penitent, thou hast but just enlisted and put on the armor,—thou hast not engaged in the first conflict; the perils, privations, and hardships of war, are all *before* thee; thou hast only entered the arena, where we wrestle not with flesh and blood, but with principalities, and powers, and spiritual wickednesses in high places; thou art only starting in the race; thou hast only gotten within the gate; the narrow way is yet in all its length and ruggedness before thee.

Is religion worthy of any attention? Is there truth and importance in it? Settle this point. Can you say, no? If you say, yes, then you must admit that it is worthy of *all* attention. If it is *any* thing, it is *every* thing. If any thing is to be *gained* by it, or *lost* by it, every thing is. If *good* is to be realized by it, it is the *greatest* good; if *evil*, the *greatest* evil. If it is worth

seeking at all, it is worth seeking *first*. It claims *immediate* and most *earnest* attention, or *no* attention. If you cannot *safely* trifle with it, there is nothing so dangerous to trifle with.

True religion can never long exist under any circumstances, without making itself visible. If it is too humble a principle to court observation, it is yet too active and influential a principle to escape it. The grace of God produces a greater change than can be concealed.

It is a stupid thing to say that one religion is as good as another;—an impious thing for one who receives the Scriptures, to contend that it is no matter what a man's faith is;—and a false charity which prompts a man to believe more favorably concerning his fellow creatures, than the Bible authorizes.

A man is truly religious, in so far as he is sincerely submissive to the will of God, and no further.

All who withhold of their very superfluities, are not the followers of him, who to the entire impoverishment of himself, gave for the enriching of us.

No other religion but an *experienced* religion, meets the necessities of man. Speculative religion is *seeing*, and can no more reach a sinner's wants and miseries, than seeing a medicine can expel disease, or seeing a dinner can satisfy hunger. We must taste as well as see that the Lord is good. The rumor of peace relieves not the troubled. Give him peace itself. If there is reality in experimental religion, there is importance in it.

I have not much religion—very little indeed; I desire

to have more. But what I have, is worth every thing to me. There is a glorious reality in experimental religion; and there is nothing else worth any thing.

RELIGION AND MORALITY.

There are many things which recommend us to one another besides our moral qualities. But God has regard to these alone. His view extends to the inmost man—the heart. If that be not right in his sight, all is wrong. And it cannot be right, except when it supremely loves him in obedience to his first great command. How the children of a family stand affected toward each other, is a *secondary* concern. How they stand affected towards the father of all, is the inquiry, first in order and first in dignity. Some men despise religion. To be consistent, they ought much more to despise morality. If there be any thing contemptible in the concern and endeavor to understand and discharge the duties which we owe to the great and good Being who made us; much more is the care to feel and act right towards our fellow worms, contemptible. There is a sacredness in the filial obligation, which does not belong to the fraternal. If one cast off the fear of God, let him not glory in his regard for man. The unjust judge, in the parable, was consistent. He neither feared God, nor regarded man. Morality is

every thing, IF there be no God. Religion would be every thing, IF there were no creatures surrounding us.

It is passing strange that men should select as the class of duties to be disregarded by them, those which have respect to the Being, to whom, according to common belief, and the clear intimations of conscience, they have to give account; that they should be so careless to stand well with Him, before whom they are presently to appear in solitary arraignment, for rigid reckoning and final retribution. And I have set it down under the head—infatuation—madness! They look around on men, with a benevolence of feeling, but when they look up to God, if ever they do, how blank their expression, how unmoved their hearts; and they find relief only in looking away. You despise the substitution of religion for morality, and so you ought; but why do you not despise the substitution of morality for religion? A wrong state of the heart towards other beings, is inconsistent with a right state of heart towards God. He, that honoreth not the Son, honoreth not the Father. If one has not faith towards Christ, he has not love towards God. If a man loves not his brother, whom he hath seen, it is plain he does not love God, whom he hath not seen. And if he love not the image of the Father in his own person, how can he love it when found in the person of the Son?

CREEDS.

Those who subscribe a "form of words," not inspired by the Holy Ghost, have been accused of being always hampered in their interpretations of the Bible. They are supposed to feel all the while they are studying the Scriptures, that there is an authority in matters of faith superior to them, and that their great care must be not to give such an interpretation of them, as shall array them in opposition to this superior authority. But it is not so. We are falsely accused in this matter. We are as free and unembarrassed in our interpretations of the Bible, as those who throw aside all creeds, under the belief of their utter inutility. No man can be more unembarrassed. We do not take our texts from any confession of faith; nor go we for proof of any proposition to that earthly source. Our proofs, equally with our texts, are of and from the holy Scriptures. Nor is it at all our object, in preaching the gospel, to show how exactly the Westminster Assembly have expressed the mind of the Spirit. How then can our assent to the substantial accuracy of a certain creed embarrass us? Because we believe that a certain book or books express, in one set of words, what in another phraseology, the Bible teaches, are we, therefore, not free and unshackled in our own interpretation of the Bible; especially where, if at any time, we discover a disagreement between the human work and the divine, we never hesitate a moment to give the preference to the

latter? Are we, as it is alleged, bound down to a particular creed? If we are, it is the creed of the Scriptures. Are we afraid to think and to investigate, lest we should be led to adopt opinions differing from those which our Confession expresses? I repeat—it is not so. Suppose I were to say of Ridgley's Divinity or Dwight's Theology, that I think it expresses, substantially, the doctrines of the Bible, should I dishonor the Bible by that remark? Should I degrade it from the high place which it ought to occupy in every mind, as the only infallible rule of faith? Is this any thing more than every preacher says by implication of his own sermons? If he did not think they expressed the doctrines of the Bible, would he preach them? How then can it dishonor or degrade the Bible, if I say the same of the Thirty-nine Articles, or of the Westminster Confession?

Much of the outcry against systematic theology and confessions of faith, must be accounted for, on the supposition of special odium against those that now prevail. But be not deceived. One of the most certain indications by which truth is distinguished from falsehood, is derived from the fact, that one is systematic, while the other is not so. Truth has always its connexions and dependences. It is not a single proposition, but a chain of related propositions. Now, if truth be in itself *systematic* or *consistent*, our view of truth, if it be correct, must also be systematic. And a *creed* is but the confession of our views of truth.

INFIDELS.

If infidels and careless persons cannot make it absolutely certain to their minds that the gospel is untrue, (and no one was ever able to do this,) their conduct is unreasonable and inexcusable. The simple possibility of the truth of such a system as the gospel, is quite sufficient to alarm the fears, to excite the hopes, and to awaken the liveliest interest of immortal beings. The unbeliever is acting as if he were absolutely certain that the gospel is a fabrication. Whereas, he has no solid and rational and abiding persuasion that even he, himself, may not yet have to yield to such an overwhelming weight of evidence in favor of its truth, as will satisfy the most reluctant and tardy mind.

It is immoral and ungodly practice that produces erroneous opinions. It is free-living that produces free-thinking. There is reciprocal action of each on the other.

In giving us a revelation, God hath accompanied it with evidence sufficient to make faith reasonable and unbelief inexcusable, and further than this he was not bound to go.

How rare it is to meet with, or even read of, a devout deist or religious infidel. There was hardly ever a speculative deist, that was not a thorough-going practical atheist. And truly, if a man gives up Christianity, there is not much in religion worth retaining—nothing, if we confine ourselves to eternity.

INFIDELITY.

It is no way wonderful that there should be infidels now, when on the awful day of the crucifixion, there were so many infidels around the cross—when though the earth trembled under their feet, and the heavens were darkened at noonday over their heads, only a single one was made to cry out, "Truly this was the Son of God."

Infidels say, if our religion is so important, why is it not universal? Such ought to remember that there have been two periods before the birth of our Saviour, when it was universal, and that since his birth, it has demolished every system of idolatry that was in the known world. It would, however, be a sufficient reply, to such, to say, "That with the Lord, one day is as a thousand years, and a thousand years as one day; and that God is not slack concerning his promise," but has reserved, in his infinite wisdom, the latter day, for the most glorious manifestations of his grace; so that if Christianity had always been universal, it would, at the same time, have been grossly false in its predictions.

PHILOSOPHY.

Philosophy may boast that her's is a tried foundation. And she may appeal to her disciples, as we do to Christians, if they have not been supported by it through all the adventures of life, and in the hour of death. But she has no testimony, as Christianity has, from beyond the grave. John heard many voices in heaven, saying, "Worthy is the Lamb," &c., but none ever heard the blessed above, crying, "Worthy is philosophy to receive honor and glory."

There is a philosophy that pretends to a sovereignty over the ills of life, boasting of a mithridate, or a catholicon, that will cure every pain of the heart. But ah! there is more and longer grief in the cure than in the patient sufferance of the ill. It cures by cauterizing the heart, so that it shall not feel.

REASON.

The province of reason respecting the Scriptures, is two-fold:—*first*, to ascertain whether they bear the marks of a divine original; and *secondly*, to ascertain their *true* meaning.

The advance of the ancients was attended with no

improvement. The much adored philosophy, which came to its maturity in Greece, whatever else it did, did nothing for correct theology. *Athens* had more gods than all Greece besides; and *Socrates*, the best and wisest of *Athens*, advised his pupil not to pray, and asked, as his dying request to his friend, that he would slay a cock, which he had just recollected he owed to *Esculapius*.

At best, reason is but a little taper, that lights us on our way to death, when it becomes a dim and diminished flame and goes out.

Reason has never fathomed the depths of the future. She can never chase away its cloud. She goes with you to the utmost verge of life, points to the darkness, and leaves you alone. If you ask of her, what you are to expect beyond it, she can only put into your hand Plato's book, or Cicero's commentary upon it; and while you doubt, she bids you die and decide the mighty question. Oh, be "led by the Spirit of God." Let him take you by the hand,—lead you to the Bible, and to the Saviour, and he will lead you, through holiness, to heaven—to God.

Some say their *reason* declares certain doctrines of revelation to be untrue, and that is enough. Your reason! And what, pray, is your reason? How much is its dictum worth? What weighs your reason in the great scale of minds? Who made it a judge of what its Maker ought to reveal, and ought to be and ought to do? and to affirm that this may be true, and that may not be true? Do you say that God enkindled this light within you? True; but he meant it to illuminate

its own little sphere, and not to boast itself a sun, and plant itself in the heavens, in its Maker's place and stead.

There be many that say, reason is man's able and sufficient teacher, counsellor and guide, through earth to heaven; and that he needs no other religion than what reason finds within the mind, and deduces from works without the mind. Is it so? Where then was reason when men went from the truth of the one God to polytheism, that it put in no warning voice? When the immortal bowed himself low to the senseless sun, and thanked him for his influences, was it the ignorance or the obstinacy of reason, that she did not teach him better? Could she not penetrate beyond a star, or distinguish that which shone from him who made it shine? Was reason asleep, when dead men were made gods, and worshipped by human suffrage, and had their tenements assigned them in heaven, and their districts allotted them on earth? It were enough to canonize, and not to deify! though it may be as hard to make a saint as a god. Idolatry prevailed. Was idolatry the child of reason; or did she only adopt the infant? And magic, divination of its various kinds, and sorcery, had they their noble parentage in reason; or did she only stand godmother to them? Was it her voice, that said in calamity, slay a sacrifice, and if the calamity thicken, offer a hecatomb; study the prescience of futurity in the entrails of a hart; mark and note down the way of a bird in the air; for thereby is knowledge of things to come? These questions are sufficiently answered by the fact, that all these absurdities came in, when reason

was sole sovereign, and when, in other matters, it was as vigorous as it ever has been. In religion only, it seemed to fail, for at the same time that the devotion of Eygpt was consecrating reptiles to her worship, her reason was demonstrating theorems in geometry. Nay, while the priest was offering the annual victim to the Nile, the geometrician was upon the bank, applying his reasonings to the measurement of its overflowing. Let it be remembered, that the same country, which was the cradle of science, philosophy, and the arts, rocked the infancy of idolatry and superstition.

FAITH AND REASON.

Faith is not contrary to reason, any more than John the Baptist was contrary to Christ—than the morning star is contrary to the sun. They go together, so far as reason can go at all, as the elder and younger prophet, until, one being left gazing up, the other mounts a chariot of fire and ascends into the third heaven. Though faith is greater than reason, and goes far beyond it, yet they are not contrary the one to the other.

THE BIBLE.

One great advantage of the Bible, over other books, is, that with the latter, we have first to inquire into the *sense*, and then into the *truth* of its statements, while with the Bible, we need to inquire only into the *sense* of a passage; God vouches for its *truth*.

It is incalculably more important to mankind, to possess so much history as is contained in a few of the first chapters of Genesis, than all the volumes of all the profane historians have ever written; for the former tells us of matters that wit and reason never could have discovered.

Truth is recorded in the Bible, as the stars are sprinkled upon the firmament. There is no appearance of system in either. And yet, in astronomy, is there not order, arrangement, the most perfect system? And may not the same be true of the Bible? Is there harmony in created objects and not in revealed truth? Is not the truth one and concordant?

If the system revealed in the Bible is not a fable, it is certainly not a trifle.

It is the grand peculiarity of the Christian revelation, that it makes human destiny, in all its weight and eternity, to hang and turn on the treatment that men give to Jesus Christ—his person, his doctrine, his laws.

It is wonderful, that profaneness is not awed into veneration, and infidelity disarmed of its doubts and objections, by the amazing grandeur of even the

descriptions of the Bible. There is in them, a simplicity that attempts nothing, and yet a sublimity that towers above every thing. I inquire, not where is the piety, or the learning, or the good sense, or the decency; but I ask, where is the taste of the man that can dip his pen in gall to assail and write down such a book as this? Where is his susceptibility of high emotions? One might as well attempt to write down the wonders of nature, to defame the storm and the tempest, or to cast Etna or Niagara out of the works of God, as to show that such a passage of Scripture, as for instance, that in Revelation xx, 11—15, was not from God.

Those who complain that they cannot understand the Bible, understand much more of it than they make any good use of. Parts of it are too plain for them; they mortify their pride; they interfere with the gratification of their lusts.

Much as men affect to despise the Bible, it is a book which shall be honored to have a place before the throne of God, when that throne shall be set for judgment;—a book which, whether men will now consent to be ruled by it or not, they will have to be judged by hereafter.

Though the Bible brings into view some most cheering and encouraging truths, it does not authorize unconcern. There are appalling as well as consoling doctrines in this holy book. It employs the language of threatening, as well as that of promise. If there is every thing in it that can inspire hope, there is also in it every thing that could beget salutary fear. It makes not heaven more certain to some, than it does hell to

others; and while it publishes salvation, it does, on the same high authority, speak of "the wrath to come." It asks thee what thou art, before it tells thee what thou shalt be. If, with a penitent and believing heart, thou art following Jesus, the cross in thy hand, and heaven in thine eye, it tells thee, thou art the child of God, the favorite of angels, the heir of glory, unfading and eternal. But if otherwise, it tells thee as plainly and as positively, that thou art a child of Satan and an heir of hell. Does this blessed volume authorize listlessness and encourage indolence, when it tells thee that strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; and urges thee to add to seeking, agonizing strife, to enter in at the strait gate? In the last general conflagration, all books ever read or known on earth, shall be consumed, except the Bible, which will remain uninjured, and will be preserved unto the judgment, and will be the only authority recognised in the trials and decisions of that day.

Admit the Bible to be uninspired,—is there nothing to be alarmed or uneasy about after that! Verily, there is more than ever. The book of providence and nature, the infidel's Bible, is a far more terrific volume than the Christian's Bible. The views it presents of the character of God are nothing like so satisfactory. Where is that chapter in it that is headed, "Mercy?" In what part does it treat of the forgiveness of sin and the life everlasting? On what page are its invitations, encouragements and promises, recorded? Where is there a word in it to calm a troubled conscience? How does it

extract the sting and annihilate the horrors of death? What foundation does it discover, on which one may erect the hope of future happiness? It is amazing that any should fly to it for consolation, and above all, astonishing, that any should fly from the holy Scriptures to it, and imagine they have made a grand escape, when they have shaken off the belief of that only book, which, while it proclaims glory to God, publishes peace on earth and good will to men. Admit that the infidel does live without care and without concern, he yet may safely be defied to make it appear reasonable. Admit that he dies without anxiety or apprehension. Thus the great metaphysical skeptic of Britain died. But in vain has his admirer and eulogist, the political economist, endeavored to assign any good reason for it. After all, he has only shown the world that his friend died as the fool dieth.

Every one must perceive this peculiarity about Christianity, that it could not originally have been believed to be true, without being true; because, instead of merely comprising a set of opinions, it is built on a fact, concerning which, as stated, there could have been no danger of mistake. If Christianity had been merely a system of faith, then the fact of its making converts, would only have proved that certain persons believed it to be true, not that it was actually true; but Christianity was made to rest its whole weight on the single fact of Christ's resurrection. If, therefore, the risen Jesus was seen and heard and handled after his resurrection, this would prove not only that some

people supposed him to be alive, but that he had actually risen from the dead.

Some think and even speak contemptuously of the religion of the heart—of Christianity as demanding special control over the affections, as a thing *felt*. It is truly strange. Other subjects touch and take hold of the heart, why should not religion? Patriotism has its seat there; friendship lives among the affections; there the child cherishes his parent, and the parent his child. And may not our God and Saviour have a place and a name there? We feel towards all other beings, and *may* we not, *must* we not, towards Him, who both created and redeemed us?

The Bible is by no means to be considered an *elementary* book. It is not written in the manner of such compositions. It does not contain the easy lessons of children, arranged in an order adapted to their progressive intelligence. It is not a primer; but while there is much in it which a child may understand, and while it points out a path in which the wayfaring man, though a fool, need not err, there are also in it things hard to be understood, things deep and high, which they that are unlearned and unstable may wrest to their own destruction.

The doctrine of the insufficiency of the word alone, and without the Spirit to make the sinner wise unto salvation, is no disparagement of the Bible, and no reflection on its author; because the defect is not in the book, but the fault is in the mind of the reader. It is not that the object is not sufficiently illuminated; it is that our spiritual vision is clouded by sin. If

the human soul were in the right state, the mere teaching of the word would be sufficient. A treatise on the mathematics may be good and plain, though it should not make every man who reads it a good mathematician.

We have no doubt that they who lived before the advent of Christ, were much better acquainted with him, and with the way of salvation through him, and had a much clearer view of the objects of faith, than we are accustomed to suppose when reading the Old Testament scriptures. We are not to presume that we have all the revelations of God to our race, recorded in this volume. It is probable that we have only so much as was necessary and convenient to be transmitted.

GOD'S WORD.

It is a strange way some have of treating God's word. They will get from it a truth which they can get from no other quarter, but instead of receiving its explanations of the truth, they will go and make their own unauthorized inferences from it. They will reason upon it, until they have positively contradicted the testimony of the very book, whence they derive the doctrine. Is this fair? Is it consistent? If you know that God is merciful, only because he says that he is, ought you not to give attention and credence to all he

has to say about this attribute of his nature ? If God condescends to begin to speak to you on a subject, is it not the part of decorum, at least, to hear him through ? Is it not the veriest presumption to deduce conclusions from his declarations, which he expressly tells you that you must not; and to put interpretations on his language, which he virtually says, his language will not bear ? Is it not his prerogative to determine on what ground, in what way, and towards what characters he will exercise compassion ?

THE JEWISH CHURCH.

The object of God in calling Abraham, was not as some seem to think, to take the knowledge of the true religion *from* all the nations of the earth, and *confine* it to that man and his posterity; but it was to preserve it in one nation, even if all others should lose it. It was that the knowledge of the true God might not perish from off the earth. It certainly did exist among many people, even after Abraham was called. It was with Melchizedec, with Job, with Abimelech, with the earlier Pharaohs, at least among their priests; for Joseph, who was one of the best men in all antiquity, married the daughter of an Egyptian priest, and if he had not *found* the knowledge of the true God with them, he certainly would have *imparted* it. So, too, the

wise men, who came to visit "the child that was born in Bethlehem," are generally supposed to have been pious Gentiles. So that the Jewish system was no injury even to the Gentiles, but on the contrary, a blessing. There has never been a time when a penitent Gentile was not as acceptable to God as a penitent Jew.

CHRISTIANITY.

The Christian system derives its chief value and importance, not from the things which it has in common with other systems, but from those things by which it is strikingly distinguished from all of them. The Christian system is a system of salvation only in virtue of its peculiarities.

What is Christianity? Various definitions may be given of it. It is faith working by love. It is evangelical principle carried out into practice. It is such a belief of the Bible as affects the heart and controls the conduct of a man. It is the union of piety and charity. It is good will producing good works. It is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, beautifully blended. It is charity out of a pure heart, and of a good conscience, and of faith unfeigned. But it is best understood, not from contemplating abstract definitions of it, but from be-

holding its correct form, the animated model, the living exemplification of it. There was one in whom it breathed and spoke and acted. And that was none other than Christ himself. Christianity is the imitation of Christ. This is the most sublime idea and correct definition of it.

Can any man believe that it is as well to grope one's way to the grave through the darkness of a moral midnight, as to walk a path, over which the sun of righteousness keeps perpetual noon? The truth is, we owe to God, for Christianity, a debt of gratitude, which we would do better to be paying, than wasting our time in proving that it is not due.

THE GOSPEL.

The Gospel comprehends whatever is great and fair and good. The sublime, the beautiful and the useful, all unite in it. There is also one important sense in which it is ever new.

The Gospel of Christ, or the Covenant of Grace, is not merely remedial. It is more. It not only cures the disease of nature, but raises to a higher life. Christ is not a mere restorer. He raises the fallen to an unspeakably higher elevation than that from which they fell. He does much more than make up the loss they sustained in the apostacy. He causes them to realize

infinite gain. He brings them back to a nearer relation to the Godhead, than that from which they broke away. Does he reinstate them in an earthly paradise? Nay; but he exalts them to the heavenly. What was the earthly to the heavenly? There no temptation will assail, no enemy come in; there every tree is a tree of life, and all the rivers flow with pleasure. "Where sin abounded, grace did much more abound;"—"much more the grace of God;" Rom. v, 15; and "much more they which receive abundance of grace;" Rom. v, 17. There is no more triumphant thought suggested by our religion than this,—the superiority, in point of dignity and happiness, of that condition to which grace exalts us above that from which sin cast us down. The good forfeited was such as Adam, a mere man like one of us, would have earned, if he had been obedient. The good that awaits us, is the reward of the obedience of a Being infinitely more illustrious than was Adam. "The first man was of the earth, earthy;—the second man is the Lord from heaven; and as we have borne the image of the earthy, so shall we also bear the image of the heavenly."

To add to the Gospel of Christ may constitute as fatal a perversion as to subtract from it. It is not more mischievous to separate from the Gospel some of its essential principles, than it is to incorporate with those principles others that do not naturally belong to it. A corrupted Gospel is as destructive as a discarded Gospel. It is as injurious to believe too much as to believe too little. If a man hold that we are justified partly by the faith of Christ, and partly by our own obedience,

whether it be moral or ceremonial, he is fallen from grace, equally as if he denied the necessity of any dependance on Christ. In either case, Christ is become of no effect to him. Jesus Christ came into the world to save sinners, not to help them to save themselves; not to do something towards saving them; not to save them in part; but by his blood and Spirit to do all that was necessary to their salvation, and all that is involved in their salvation. Christ came not to make up the deficiencies of our righteousness, but to make out a complete righteousness for us; not to supply what is wanting in human merit, but himself alone to merit for us all we need or shall need through eternity. He and he alone must be depended on. His and his only must be all the glory.

There is nothing more remarkable in the Bible, nothing more admirable, nothing more distinctive of it as the word of God, and not the work of man, than the simplicity of the method of salvation which it reveals; and especially as it regards that which the sinner himself has to do. There is mystery connected with the plan of salvation, it is true; mystery in the person of Christ, mystery in his sufferings, and mystery in the operations of the Holy Spirit; but mystery is not necessarily inconsistent with simplicity. And besides we have nothing to do with the mysteries of the method, but just to believe them as facts. It is not made our duty to unravel or comprehend them; but only to believe them. And there is no more difficulty in believing a mysterious fact, than a fact not mysterious, if there be sufficient evidence of it. Our belief of a

statement, depends not on the nature of it, but on the evidence which supports it.

The Gospel transcended expectation, and it surpassed conception. Even heaven, that was accustomed to God's benevolence, was amazed at it, and angels have never yet recovered from the astonishment which seized them, when first they contemplated the sufferings of Christ, and the glory that should follow. Yet wretched men affect to conceive that impostors have forged, or enthusiasts devised the glorious Gospel; or at least they can see nothing marvellous in it. Oh, the human mind was no more capable of contriving the Gospel, than human hands were of spreading out and garnishing the heavens. Creation no more than redemption, bears the impress of Divinity.

It is a received principle among the skeptics, that of two miracles, one of which must be believed, we must choose the less, as being the least opposed to reason. On this principle, the infidel is bound to believe the Gospel. For to regard the Bible as false, would compel us to believe a more marvellous thing, than to receive it as true. It is far less improbable, that this narrative, with all its stupendous facts and revelations, should be true, than that any man, or set of men, should have been able to invent it. The latter supposition is too monstrous to be received by any thing but a bad heart. If the Gospel came not from the inspiration of the Most High, will they that deny it, tell us where it did come from? Since it professes to come from God, if it did not come from him, it proceeded from a gang of abominable impostors; and yet it contains, incontesta-

bly, the most pure and perfect system of ethics and theology, that has ever been presented to the world. So that the purest and sublimest doctrines had their derivation from the boldest impiety, and that which has done more than all other things put together, both to inform mankind of their duty, and to spur them on to its performance, was the work of some of the worst men that ever lived! Is not this a wonderful thing, a most stupendous miracle? And yet the falsehood of the Gospel involves this, and the infidel must believe it. Or will it be said, that the evangelists and apostles were weak and enthusiastic men—not preserved from old wives' fables, by any sound philosophy? Then enthusiasm, than which nothing is more easily detected, and nothing more wild and incoherent than its works, has produced a sober and harmonious system, which does not bear a single characteristic of that which produced it, nor has the smallest affinity with it; and a system which has sustained every attack made upon it for eighteen hundred years, and has, at this moment, among its friends, a large majority of the wisest, most learned, most scientific and most sober men on earth. Here is another miracle which the system of unbelief involves.

THE POWER OF THE GOSPEL.

The Gospel is the most powerful agent of which we have any knowledge. It is, (so far as known) universal in its operations, and predominant in its influence. There is no man that can escape from its power, however much he may desire to do so. He may think that he does, but he is mightily mistaken. No one that has once had the knowledge of it, can ever get out of the reach of it. You may let *it* alone, but it will not let *you* alone. You may shut out the light of the natural sun, and secure yourself from its various influences, but you cannot entirely exclude the light of the Gospel from your understanding and conscience. You can find no place where it will not exert its influences upon you. You have been affected by it in all time past. You will be affected by it to-day. You are not to-day, what you were yesterday; nor will you be to-morrow, what you are, in a moral point of view, to-day. And these alterations that are continually going on in you, are either wholly effected, or greatly modified by the Gospel. You never hear a sermon, you never read a chapter of Holy Writ, you never live a day under the light of the Gospel, without being affected by it. How solemn and alarming the consideration! Even while this thought is before your mind, the soul within you is changing its complexion and its consistence,—is becoming morally, and in the eye of God, more and more lovely, or more and more deformed,—more tender and

susceptible, or more hard and insensible ; and the Gospel is the great instrument in producing these changes. You may say that you are entirely unconscious of *any* change, even under the preaching of the Gospel ; and so perhaps you are. But what of that ? We are rarely, if ever conscious of the operation of moral causes upon us. They operate, for the most part, secretly and insensibly, yet not on that account any the less really and efficiently. Even in regard to the greatest of all the changes which the human character ever undergoes, the change which takes place in regeneration, when the soul passes from sin to holiness, from death to life, how few, whose lives prove that they have experienced it, can point to the precise time, when they even *suppose* it was effected. They may prove from infallible signs, that it has been wrought in them, but they are not conscious of the working. And is the Christian sensible of the progress by which he is gradually becoming more and more holy and like unto God? And how does he know that he is progressively sanctified by the truth ? Not by his consciousness, while the operation is going on, but by comparing his character at one period with the same at some preceding period. The same principle applies to evil influences. They work in secret. The heart is not conscious of the power that is at work upon it. Indeed, the man that is gradually becoming worse and worse, (as multitudes are, as in fact every man is, who is not undergoing a meliorating process,) is not only not aware of the several steps of the depravation, but he is perhaps ignorant of the fact that he is growing worse. For he

is increasing in moral insensibility. This is the principle alteration that is taking place in him. Now we know that it is of the nature of moral insensibility not to be felt. There are, doubtless, persons whom *you* believe to be worse than they were some years ago. But will they confess it? No; they are so blinded that they do not see, so hardened that they do not feel it. If they are incredulous of the fact, what wonder that they should be ignorant of the means and unconscious of the process. Do you suppose that Hazael, from the time of his interview with the prophet, was sensible of the means and steps by which he became the accomplished villain, that could do any thing? And do you suppose that Pharaoh was conscious of the indurating process, that was going on in his heart, while he resisted God, in refusing to permit the departure of the children of Israel? Who can think that he was? Who can believe that *any* man is? He who questions the correctness of these views, does but expose his ignorance of human nature. It may be, therefore, that while some of you, under the influences of the Gospel, are becoming better, others of you are growing worse, though you know it not, and cannot see how it should be so. So that the Gospel may be producing all the effects ascribed to it, your ignorance to the contrary notwithstanding. Indeed it is every day preparing for you an infinite and eternal good, or entailing upon you an interminable and inconceivable evil. For, as the Scripture plainly declares, it does not affect all men alike, yet does it affect all powerfully. "To some, it is a savour of death unto death; to others, of life unto

life." Two processes are going on under its influence, destruction and salvation. It is drawing the cords of love closer around some; it is binding the chains of sin faster on others. It is softening some, hardening others; beautifying some, rendering others hideous; laying up mercy for those, treasuring up wrath for these; curing and killing. Nor need any be troubled or surprised at the ascription of such opposite effects to the Gospel. The most benignant influence not only produces its *appropriate* and *benign* effects, but also sometimes gives rise to the most malignant results. In such case, the fault lies not in the influence, but in the state of the mind affected by it. It is not to be imputed to the Gospel as a fault to be answered for, that it hardens, deforms, and destroys. It is the fault of him who is hardened, deformed, and destroyed. The legitimate, direct, and intended effect of the Gospel, for which alone it is answerable, is only salutary. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." You must not suppose that the Gospel sends forth two different kinds of influence, one salutary and the other pernicious. No; its influence is one, and most benign; but falling on different substances, they are differently affected by it. It is with the Gospel as it is with the sun. One genial, kindly, glorious influence is sent forth from that body; yet, while it melts some substances, it hardens others; while it vivifies, cheers, and rejoices all nature, it raises the malignant vapor, and charges the atmosphere of many a region with death; while it melts the wax, it hardens the clay; while it

ripens the precious fruit, it matures also the poisonous; while it prepares the wheat for the garner, it prepares the tares for the fire. If these things be so, what self-sufficiency, ignorance and error, do they manifest, who think lightly of the Gospel. Even if the Gospel be a falsehood, it is far from being a despicable falsehood. But if true, it is tremendously true.

What a blessed truth, that as we have no ability to escape the influence of the Gospel, we may, by God's grace *choose* the manner in which we will be affected by it.

Observation and experience plainly show that *they* are mistaken, who suppose that the interests of morality are promoted by disuniting it from religion, and making it to rest on a foundation of its own. In presenting the doctrines, duties, and motives of the pure Gospel, we are taking the best means to make men moral, and so good members of the family and the neighborhood, and good citizens of this brief world. No statements or teachings can compare with those which are purely evangelical, in reforming the dissolute, taming the ferocious, humbling the proud, quieting the turbulent, and inspiring the malignant with benevolence.

When ye make Christ your refuge, ye can no more live unto yourselves, than previously ye could live to any but yourselves.

The Gospel gives pardon to the guilty and liberty to the captive, purity to the polluted heart, peace to the troubled conscience, hope to the desponding spirit, joy unspeakable to the sorrowful soul, and its ultimate

boon is glory, honor, immortality, and eternal life, through Jesus Christ our Lord. To this height of happiness and honor, it raises men from the deepest degradation, from the lowest misery, from the foulest guilt, from the most fearful exposure, all but from hell itself.

You have to choose, not *whether* you will be influenced by the Gospel, but *how*. Shall it take away your guilt, or increase it? Shall it bring you into a state of salvation, or confirm you in a lost state? Shall it heal your wound, or irritate it?

GOD.

Our Maker is so transcendantly interesting a Being to us, that in the ignorance of Him, we cease to be interesting to ourselves. And if atheism be true, annihilation would be the object of most earnest longing to all thinking men.

The security of creatures for the present, and their hopes for the future, have their foundation in the moral attributes of Jehovah. If there be nothing in these to inspire confidence and hope, there is nothing in the universe to inspire them.

CHARACTER OF GOD.

If God is too good and merciful to let any perish, he is too good and merciful to say that he will let them perish in case they neglect his great salvation. Yet he has said this again and again. If he is too good to execute, he is too good to threaten; yet he has threatened.

We are but poorly qualified to make deductions from the moral character of God. Many things have taken place, and many things now exist, which, previous to their existence, would have been thought incompatible with the divine benevolence: as for example, that sin should have been permitted to prevail, and to fill the world with misery as it has done; and even more, to bring the Son of God from heaven to the cross and the grave.

Tell me what you believe about God, and I will tell you what you believe on every fundamental subject of theology.

A knowledge of the true character of God, is the only thread that can guide us safely along the labyrinth of truth; and when with this, we have traced its mazes through, it will conduct us out before the open gate of heaven.

TRINITY.

Man is constituted of two distinct principles, matter and spirit; the one his body, the other his soul. These principles are totally unlike each other, as any two substances can possibly be, and yet inexplicably combined into one person, and thus revealing in man a duality in unity, which is as really mysterious and as truly open to philosophical objections, as the Trinity in Unity in God, or as the doctrine of the two distinct natures in Christ; and I should as soon think of rejecting the first, from considerations derived from reason, as either of the other two. Let us clear away mystery and incomprehensibility from our own persons, before we presume to attack the person of Christ, and the nature of God, on this score.

I confess, that when one reads a naked statement of the doctrine of the Trinity in a creed, it looks like a merely speculative and abstract doctrine, which, whether true or false, can be of very little practical importance to any. And I am not at all surprised that many wonder why a denial of it, should be regarded as so serious a heresy. But let it be read where it was first taught in the Scriptures,—let it be contemplated in the connexion in which God has placed it, and it will be found to be inwoven with the whole plan of salvation, and essential, not merely to the perfection, but to the very existence of that plan; so that if you touch it, you make every thing else to tremble, and if you take

it away, you take it not alone, but draw down with it the whole beautiful building of God, and leave the Gospel, if the remainder may be termed the Gospel, not merely changed in one of its features, but an entirely different system from what it was, and you send man forth to look out for himself another and a new way of being saved.

PROVIDENCE.

The best commentary on revelation, is Providence. God is his own interpreter. He never errs.

DECREES, ELECTION, PREDESTINATION.

Men may say what they will, but of all thoughts, that which is most effectual to humble, that which most overwhelms with gratitude, is the thought, that before I was born, yea, from eternity, God graciously appointed me to salvation, prepared me a durable mansion, and erected me a throne beside him.

What is more common than for a father, in bestowing on a son some good, to tell him that it has long been

his design to do it, or that he has always intended to do it; and the existence of such a long continued purpose is considered as enhancing the father's munificence. Christians ought to know that God blesses them, not on the spur of the moment, not in consequence of any recent and sudden determination to do so, but in accordance with an everlasting intention. Nothing magnifies the grace of God more, than his eternal purpose to exercise it. No consideration is better suited to promote both humility and gratitude. It fills the soul of the believer with wonder, love, and joy, that he should have been among the thoughts of God from eternity. Thus Paul certainly felt and believed, when he uttered that sublime thanksgiving to God, in his Epistle to the Ephesians; "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated as unto the adoption of children, by Christ Jesus, to himself, according to the good pleasure of his will, to the praise of the glory of his grace."

Some persons say that they do not believe the doctrines of Election and Predestination. But they, perhaps, do not mean exactly what they say. If they believe the Scriptures, they must and do believe these doctrines. All who believe the Scriptures, are compelled to believe them. That is, they admit that certain truths are taught, to which these names are given. These persons only mean that they do not

believe certain explanations of these doctrines, as for example, that given by Antinomians, or that given by Calvinists. But the doctrine itself, is a matter of as clear revelation, as that of salvation by the death of Christ.

Perhaps most men are really less opposed to the divine decrees, than to the things decreed.

The doctrine of Predestination is not fatalism. No denomination of Christians in this land, so teach the doctrine as to discourage human efforts. And where it is rightly understood, it is, in a superlative degree, calculated to excite the mind, impel it on to action, and encourage it in making exertions. So far from rendering our efforts useless, it establishes the necessity of them, and ensures their success. Such has always been the effect of the doctrine, when rightly understood, and cheerfully and cordially embraced.

JUDGMENTS.

In times of divine judgments, there is one reason for the impenitency of the wicked, which does not however exculpate them. It is found in the state of the Church. No wonder the unregenerate are impenitent, when God's people are comparatively unaffected—no marvel the former return not, when the latter do not.

It would be surprising that the blind should see, when those who have eyes, do not perceive. If the light slumbers of the righteous are not broken, how should the deep sleep of death in the wicked be disturbed? How should that, which has not melted ice, dissolve adamant? Why should the ungodly supplicate, when the righteous make not intercession? Yet let not sinners wait for Christians to do their duty? Anticipate them. God will not despise a man's cry for mercy, because others are not praying for him. No one, perhaps, was interceding for the publican, when he said, "God be merciful to me a sinner,"—no one but the great Intercessor; and he "ever liveth to make intercession." The publican was not saved in a time of revival, but of abounding formality and hypocrisy; therefore let no sinner wait for any one to move before him, when God is speaking to him, especially in the voice of terrible judgments.

GOD'S MERCY.

When we reflect on the circumstances under which the mercy of God was proclaimed from the mountain, that might not be touched, and that burned with fire, and on the circumstances under which it was re-echoed from another mount—from Calvary—in other language —a frowning heaven above, and a trembling earth

beneath; and in the midst of darkness and death, we cannot fail to perceive that there is something awful in the mercy of God, and something appalling in the forgiveness of the Gospel. The impression necessarily, intentionally, and really made is, that there is something in God more severe than mercy; something more fearful than forgiveness. And though we be in the enjoyment of a peaceful hope, yet when we reflect on the price of our salvation, there is much to strike an awe upon our spirits. Christians, we live by the death of the Son of God. God, to spare us, spared not his own Son. Mount Calvary, no less than Mount Sinai, teaches that it is a fearful thing to fall into the hands of the living God, for he is a consuming fire.

DIVINE TENDERNESS.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." How a father pities and feels for a child, they that are fathers know, and they that are not, cannot well know. One of the most interesting accounts of a father's pity, is found in Legh Richmond's memoir of his son Wilberforce. Think of a few particulars, how a father pities.

He so pities that he is infinitely far from taking delight in the sufferings of his children, even when it becomes necessary for their good to inflict them. It

grieves him more to chastise them, than them to be chastised. In all their afflictions, he is afflicted, and more than they. What parent, having corrected a child, has not gone away and wept for pure pity of him? What parent, in denying a child something, has not found it a greater self-denial? Is such, a father's heart towards his children? Such is God's towards his. It grieves him to chastise. "He does not afflict willingly," nor "of his pleasure." "In all their affliction he is afflicted." It is not misery, but mercy that is his delight.

A father so pities, that he would spare or relieve his child, if he could with propriety. God has the power, and as often as, in view of all considerations, it is best, he exercises it. A parent, sometimes has the power, and does not extend it. The principle of benevolence within him, which proposes the greatest good of his child for the longest time, forbids that he should yield to the *impulse* of pity, which calls for the rendering of immediate relief. So the Lord pities. He that spared not his own Son, but delivered him up for us all, would spare thee, child of God, every sorrow thou hast, and would relieve thine every pain, but that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

A father so pities his children, that he would, if he could, even suffer in their stead. More than one father has said, "would God, I had died for thee, my son, my son!" And is the pity of the Lord like a father's, in this particular too? Yes, the Lord doth thus pity. Our Lord could suffer thus in our stead. He has

actually laid down his life for us; and it commendeth his love and pity, that he did it when we were not children, nor friends, but enemies. Does he of a truth so pity, that he would even suffer in their place, aye, and die for them? He has already so pitied. "Surely he hath borne our griefs and carried our sorrows." He has even died for us. Oh, what compassion! He has done what many a father has wished in vain he could do. He *could* suffer for the objects of his love, and he has done so. He had power over his life to lay it down for them, and he did it. So the Lord has pitied.

A father so pities his children, that to promote their comfort and happiness, he will spare no pains and no expense, and will keep back nothing. How much the parent will spend, if necessary, for the child. The sorrows and wants of his child, can open even the heart of the most avaricious. Such is the pity of the Lord. He withheld not his own Son. Having one Son, his only begotten Son, he sent him: and how shall he not with him freely give us all things, cost what they may, of love, and mercy, and grace, and truth, and power.

Such is the pity of a father, that if his children rebel against him and depart from him, he will affectionately call them to repent, and will not only invite, but entreat them to return to him; and there are no means to relieve them which he will leave untried, to effect his tender purposes. He will do till he can do no more. So the Lord pities. He asks, "what could I have done more that I have not done?" He invites, entreats, expostulates, reasons, promises, threatens, and urges, by every possible consideration. How loth is the

father to give up his child and surrender all hope of his restoration to obedience and favor. And he says, "how shall I give thee up?" But that is the very language of God respecting Ephraim. It is inspiration. How does the father hail the first symptom of relenting in his child; how does he exult, even in the faint prospect of his being restored to him; and when he sees him beginning to return, how does he not wait to welcome him, but go forth to meet and embrace him! Just such is the pity of the Lord to them that fear him.

A father's pity is such that it does not forget its object. It is never out of his thoughts. He needs not to be reminded of it. Can he forget? Can the other parent, the mother? Can she? Yes, in some cases, *he* may and *she* may. "Yet, saith God, will not I."

If such is the commiseration God has for his children, how entirely calm and free from painful solicitude they may be, "casting all their care upon him, for he careth for them; being careful for nothing, but in all things by prayer and thanksgiving, making known their requests unto God, taking no thought," since he takes thought for them.

And if such is the *pity* of the Lord, what will not his *bounty* be? What the munificence of his bounty, that it may be in proportion to the tenderness of his compassion? It is large now, but how much larger it will be, when he has no longer any occasion for pity and forbearance—when misery is no more, and sighing has ceased, and God's hand has, for the last time, passed across the weeping eyes, and wiped away the final tear? What must be his generosity, whose pity is so

great? What will he not do for them, having so felt for them? What must be the glory of that place to which he will take them, after he shall have made them perfect through sufferings? What exalted honors, what ecstatic joys must he not have in reserve for them, whom he came down here to weep with, and now takes up thither to rejoice with?

And if such is the pity of the Lord to them that fear him in this state of most imperfect sanctification, his pity towards them while with their sufferings there is mingled so much sin, what will be his complacency in them, when they shall have ceased to sin, and shall be perfectly conformed to his image? How will he delight himself in them, when there is nothing in them any longer, in which he cannot take the purest delight!

If thou art the object of such pity, be thyself the subject of similar pity. Pity as thou art pitied. Cared for, thyself, care for others. Let the case of others reach thy heart, as thine reached God's. Hast thou no tears for others' woes; thou, for whom so many have been shed? Nor give to misery merely thy *tear*. Tears did not save thee, nor can they save others. Speak the word of consolation; reach out the hand of help; do the substantial deeds of kindness.

TERMS OF RECONCILIATION WITH GOD.

The unreasonableness and impiety of all the objections made by sinners against the provisions, terms and offers of the Gospel, are most manifest to any one who duly considers, that the conditions of every reconciliation ought naturally to come from the party offended, especially if he be a superior, and more especially if he stand to the offender in the relation of a lawgiver and sovereign. It is not for the offending subject to say, on what terms peace and harmony shall be restored between him and his offended sovereign. It is the sovereign's sole and unquestionable prerogative to ordain the terms. Favor is a thing that cannot be claimed—it must be offered. To *God*, therefore, must we look for the terms of reconciliation between him and us.

In the case of those who have sinned against God, the Sovereign offended is the only being who *can* know on what terms it is fit and proper that he should be reconciled to his offending subjects. None but the lawgiver, whose law it is that has been violated, can say, under what circumstances it is safe and right that he should forgive the violation of his law. None but he has the means of judging what terms will best secure the honor of his government and the good of the offender. Thus our reason is unable to anticipate on such a subject, and is guilty of the boldest presumption in pronouncing, that on such and such terms God ought to be, and doubtless will be, reconciled to man. No

cherub or seraph ever was so daring, or so confided in his own powers. Inasmuch, therefore, as they must come from Him, and reason cannot tell what they ought to be, we see the necessity of a communication from God, revealing the conditions of human salvation.

The sovereign has evidently a right to exercise a great deal of authority in making his terms. His own good pleasure is a sufficient reason for any article that he chooses to introduce into the conditions of reconciliation. He is not bound to explain, why the conditions are such as they are. The offender ought not to ask an explanation. We allow thus much to earthly sovereigns and to human parents. A father may connect his favor and blessing with the performance of conditions by his child, the reason and propriety of which he does not explain, and which to the child may appear to be purely arbitrary. And may not God do the same? Is he bound to tell us why he connects our pardon and happiness with these conditions and not with others? May we call him to account for the terms on which he proposes to be reconciled to us, and suggest others which we think would have been more suitable, and refuse to do what he commands, until he explains why he commands it?

Another remark having a bearing on this subject, and one which can hardly fail of convincing all candid men of the unreasonableness of cavilling at the conditions of salvation and the positive institutions of the Gospel, is, that an Omnipotent Being has ordained them. When a feeble fellow creature prescribes a certain course for you to pursue, to secure a desirable object, it is your

right and your duty to ask why he prescribes that and not another, and what tendency those means have to that end. It is your right and duty, because there are certain established laws of nature, according to which all things act and all causes operate, and no man can control these causes. Every substance has its fixed qualities, whereby it acts in a particular manner on other substances, and every man may be equally acquainted with them. Consequently, when a man tells you that certain operations will produce certain results, you have a right to hesitate and to inquire whether it be in accordance with the known laws of nature, and the known powers and qualities of the substances concerned. The only case where you may properly decline such inquiry, is when, for want of previous research, or on account of present feebleness of body or mind, and the pressing necessity of *immediate* action, you either act yourself in blindness, or entrust your case to another, in whose skill or ability you confide rather than jeopard a longer continuance of inaction. Yet the exception proves the rule. But when it is God that prescribes, the case is altogether different. Man is the subject of nature; but God is nature's legislator; and the laws which he gave to her, he can repeal, or suspend, or modify, at his pleasure. The promise of God connects cause and effect more indissolubly than any law of nature can. God has suspended the latter; the former never. If that which he commands us to make use of as a means, has no natural tendency to secure the end, yet his omnipotence can give it such a tendency. If a *man* should

tell you that you may take fire into your bosom and not be burned, you are not to believe him, nor venture on the experiment; for it is a known quality of fire to burn. But if God tells you the same, you may fearlessly make the experiment; because he who gives you the assurance, gave to fire its consuming quality, and to make his word good, can temporarily withdraw this destructive quality. Let this distinction be apprehended. If, for instance, a man speaking in his own name, and at his own suggestion, had said to Naaman, the Syrian, "Wash, and thou shalt be clean," his refusing had been reasonable; but the prophet who spake thus to him was an authorized ambassador of God, speaking as he was moved by the Holy Ghost. Thus the direction came from a Being, who is able to heal by one set of means as well as another, and as easily without means, or contrary to means, as with them. Apply this great principle to the means and institutions of the Gospel. You say they are not naturally adapted to produce the results for which they were appointed. The answer is,—no matter whether they are or not. The appointment of God gives them all the adaptation that any law of nature could. They *must* accomplish the promised effect, because He, under whose control all causes are, says that they shall. Ask you, of what use is the baptismal application of water to the body? The answer is,—of no use by virtue of any law of nature, but of much use by virtue of its divine appointment. Ask you, of what use is the solemn stated partaking of bread and wine in remembrance of Jesus Christ? The answer is, He that can connect a blessing with the

right partaking of it, and has enjoined it upon us, does bless it to us. Ask you, what pre-eminence has the hearing of a discourse in the public assembly, over even a better one read in private? The answer is,—it may have none naturally, but God has given it a pre-eminence; "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Say you, that ordinances, and doctrines, and external forms, are of no avail? Grant it, if man be their author; but if they come from God, they possess the efficiency of the most active causes.

DIVINITY OF CHRIST.

There is in Revelations i, 5, 6, the highest ascription that can be made to any being, of eternal glory and everlasting dominion; and Jesus Christ is the object of it. Would you not suppose, before instituting any inquiry into the dignity of the being to whom this tribute is rendered, that he was considered by the person rendering it, as really and essentially divine? If John had considered Jesus as a mere creature, would he have rendered unto him glory and dominion everlasting? What more could he render to the Creator? —to Jehovah? In what language would he express

the supremacy of the Father? In what loftier terms could he do him homage, than those which he had already employed in paying his adorations to the Son? He had none—he wanted none. He had before told us in his gospel, that it was right to "honor the Son, even as we honor the Father."

A celebrated English Unitarian has had the boldness to say, that since Christ rose from the dead, and left the world, we know neither where he is, nor how he is employed. He may not know. But we know where our risen Saviour is, and we know what he is doing. He is in heaven, whither he passed, when he had, by himself, purged our sins, and set down on the right hand of the Majesty on high. Scriptures almost innumerable testify this. Where the glorious company of angels are, and the spirits of just men made perfect rejoice, and God, the judge of all, specially manifests himself; there too, is Jesus, the Mediator of the new Covenant, with the blood of sprinkling, the memorial of his sacrifice. There he reigns; for him hath God highly exalted to be a prince as well as a Saviour. There he appears in the presence of God for us. Thither the forerunner hath for us entered. There he ever liveth to make intercession for us. If any man sin, we have an advocate with the Father, Jesus Christ, the righteous. He said to his disciples, "it is expedient for you that I go away; I go to prepare a place for you; and whither I go, ye know, and the way ye know." Do we not then know where Christ is, and how he is employed? Having raised him from the dead, the Father set him at his own right hand in

heavenly places—in the post of highest honor, authority and dignity, as the expression denotes.

At the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," the despairing sinner, listening to every voice, and eagerly catching at every accent of mercy, lifts his streaming eyes almost with hope, anxious to know who is the personage that so earnestly and so affectionately gives the kind invitation. He looks, and behold! the crucified man Christ Jesus. The vision of his hopes is fled; he fastens his eyes on the earth, and in the agony of blasted expectation, he exclaims, "Come to thee, Jesus of Nazareth! Thou, that wast born in a stable, and cradled in a manger; who wast once a helpless infant, and afterwards a man of sorrows and acquainted with grief, canst thou relieve my troubled conscience? Thou, that hadst not even where to lay thy *head*, canst thou give rest to my laboring spirit? Thou, that wast forsaken of thy God, canst thou restore me to the favor of my offended Maker? Thou, that didst die the accursed death, canst thou give life to my dying soul?" The voice is again heard; the invitation is again repeated, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The sinner again lifts his eyes, and lo, the dazzling splendors of a risen God! He that was once the babe of Bethlehem, now the ascended Lord and Saviour; an helpless infant once, now the Omnipotent *God;* he that once condescended to become poor for our sakes, now infinitely rich; he that was once adjudged and condemned by wicked men, now set on the right hand of the Majesty

on high, to be the judge of men and angels; and he that once died on the cross, now the dispenser of life to happy millions." Now the sinner, with tears of holy penitence flowing from his eyes, and a blessed hope sustaining his soul, exclaims, Great is the mystery of godliness,—God manifest in the flesh. Jesus Christ was indeed a *man*, but he was a God too; and every awakened and convinced sinner feels that his Saviour *must* be a God.

What if the world had been lost! Who would have missed it! Celestial spirits would have praised the justice that condemned it. But the conception of redeeming mercy was infinitely above them. A lost world saved! 'Tis a thought high as heaven! A rebel world restored! 'Tis deep as hell! A God was as necessary to the contrivance as to the execution of the plan of redemption. To the wonder of creation, God came to consummate it. It is well that the bliss of the redeemed will never end; for in this one mystery of redemption, there is food enough to serve all heaven eternally.

There is nothing so great, nothing so affecting in man's redemption, nothing which an angel would desire to look into, if a creature (I care not how vast his intellect, how bright his seraphic robe, how little short of omniscience his knowledge, how near almightiness his power,) could have girded himself for the work, and become the captain of salvation to us. The affecting thought is, that "THE WORD *was made* FLESH."

LOVE OF CHRIST.

If the Son of God had only sent us word by some spiritual messenger that he was our friend and loved us, there would have been much to admire in that. If he had only given us assurance that he would use his influence with the Father in our behalf; that he would mediate for us by intercession; that would have been worthy of heartfelt gratitude. If he had just touched upon our world in some excursion of providence, and smiled upon it, and given it his blessing, how should the hearts of men have leaped for joy. If for years, he had only lived with us, and instructed us, and comforted us, and then gone up in glory through the heavens, who could have withstood such tenderness and love? But he did far more than all this. He did not merely send, he came; he did not merely mediate by intercession, he mediated by sacrifice—self-sacrifice; he not only lived for us, he died for us; he died not a natural, but a violent death; the death of a slave; the accursed death; a death preceded by scourging, mocking, and spitting. And as he went up the hill of Calvary, oppressed with his cross, his majestic brow was lacerated with the crown of thorns, and down his heavenly face ran the trickling blood; and they nailed his hands and his feet roughly and cruelly to the tree. They! Who? Why, men. He died *by* them *for* whom he died. There was no alleviation of his dying agony. No friend ministered to him; no sympathy was felt for

him in all the assembled multitude of his murderers. 'Twas all contempt and hatred. No voice was heard, but the voice of execration and blasphemy, and *his* voice in prayer for his murderers. And the light and smile of his Father's face were not with him. Oh, it was such a death, that when his divinely supported soul foresaw it, that soul, though thus strengthened, shrunk back in horror, and he prayed with such intense agony, that he sweat, as it were, great drops of blood: "Oh, spare me this, Father, if it be possible. Canst thou not, infinite and almighty Father?"

I never feel so dissatisfied with myself, as when the love of Christ is my theme; thoughts are so low, and language is so cold.

We want higher language, bolder thoughts, and larger hearts to come up to the love of Christ. "How low, how vain our mortal airs, when Gabriel's nobler harp despairs." There are no strings sweet enough to tell its tenderness, nor loud enough to tell its strength. To all our thoughts the height is inaccessible, the depth unfathomable, the breadth immeasurable.

Shall we give to the Saviour in return for his love, and in view of his toils, his tears and his blood, less than our hearts—our whole hearts? No other gift is worthy of us or acceptable to him. It is not the plaintive hymn expressive of his sorrows, nor the loud anthem to his name, nor holiday show of joy at his birth, which he delights in. The music of a grateful, contrite, and affectionate heart is what pleases him. Compared to this, the music of the spheres is dull and uninteresting to his holy ear.

In heaven, Parnassus may be forgotten—Calvary, never; Eden may fade from all memories—Gethsemane, from none.

ATONEMENT.

From the dreadful agony of Christ in the garden, may be drawn an argument for the doctrine of the atonement, which cannot be gainsaid, but by the bold avowal that Jesus Christ was a weak and pusillanimous man. If he was not bearing the weight of the punishment of the sins of the world, it was the fear of death alone that troubled him; and in that case, he had not so much fortitude as many of his own disciples. Not only did he not suffer and die like a God, but he did not even suffer like a good and holy man in favor with God. He must have been bruised for our iniquities. How can this conclusion be evaded?

There is but one safe character; even that of holiness. So there is but one safe condition: that is in Christ. There is in the universe but one spot, which it is safe for a sinner to occupy. On every other spot the wrath of God is liable to descend and destroy him. That spot is the foot of the cross of Christ. That is a place of safety; because the wrath of God has already come down and spent itself. There, there, only there, is safety for sinners. This is it, "Wherein he hath made

us accepted in the Beloved, in whom we have redemption through his blood."

The Balm of Gilead is the only article in our materia medica. We prescribe that for every thing. "The blood of Christ doth still remain sufficient and alone."

Behold, I show you a mystery. The robes of the redeemed are washed and made *white* in *blood.* Without shedding of blood there is no remission and no sanctification. But what blood had the wondrous efficacy? Not the blood of bulls and goats, but of the Son of God. Acts xx, 28.

There is a mystery in Redemption, from which I know not if any finite mind shall ever return and be able to say, "I have found and have fathomed it."

The atonement is not merely a testimony to the severity of God's government, but also to the evil of sin. And it testifies not only to the reality, but to the magnitude of the evil, that required so great a remedy. How deep and foul the stain, which no tears could wash out, nor blood, save that of Christ. What malignity and mischief must there not be in that for which nothing short of the extremest sufferings of the Son of God could satisfy. How dreadful that penalty, under which that most powerful and illustrious personage writhed and bowed, and fell a victim to death. How will a feeble creature like one of us be able to sustain it! He cannot sustain it. See, he sinks down, down, for ever and for ever. The testimony which the atonement bears to the evil of sin, it bears to the evil of all sin in all men

The Bible does not say, that without the pouring forth of prayers and a reformation of life, we could not be forgiven. Nor does it say that without the shedding of tears, there could be no pardon; but "without the shedding of blood there is no remission."

The most affecting of all scenes, the most extraordinary of all events, the mightiest of all transactions, was Christ's undertaking for sinners. In comparison with this, every transaction recorded in the history of time, is a trifle,—yea, it is as nothing.

In regard to the *extent* of the atonement, I would just say, that it is so extensive, that none will ever be lost by reason of any deficiency in it. It is as extensive as it need be; so extensive, that on the ground of it, salvation is sincerely and freely offered to all; so extensive, that if all should accept the offer, all would be saved. Is not this extensive enough? It is limited only in this sense, that it was made with a special reference to those who will be ultimately saved by it. The foundation is broad enough to receive every soul—all the souls of all men. And all the sins of all these souls, though they be very many and very great, Christ's blood has still efficacy to cleanse away. Therefore, let each one come to Christ, and secure to himself an interest in the atonement. Let this be the first anxiety —the first work. What should precede it in order of time? Doth any thing equal it in point of importance?

CHRIST'S RESURRECTION.

Is it a thing incredible that God should raise the Saviour, because, forsooth, the philosophy of that brave little being that lives in a mud cottage, a house of clay, has objections to offer to the resurrection of the dead? Must heaven suspend the everlasting song to the Lamb, until man is convinced that he is worthy of these honors?

CHARACTER OF CHRIST.

The history of our Saviour, throughout so luminous and interesting, increases in glory as it draws to its termination. The brightest page of his memoir is the last. And from the cross, where it was intended his life should go out in infamy, the moral glory of his character shines forth in its fullest effulgence. The things that were most remarkable on that day, were not the sun's withholding his light, nor the earth's trembling, nor the grave's disinterring its dead. There was a moral display more remarkable still, in the deportment and language of the dignified sufferer. Who could witness it without saying, "Truly this was the Son of God?"

Ah, the poor and the wretched know not what a friend they would find in Jesus, if they should betake themselves to him, else they would not delay as they do.

When Jesus only *wept* at the grave of Lazarus, they said, "Behold how he loved him." With how much more force may we, who see his agony in the garden and his sufferings on the cross, exclaim, Behold how he loved us, even unto death!

WHAT A SAVIOUR!

What Christian has not sometimes given expression to the feelings of his heart in some such language as this, "What a Saviour!" That there should be to us, lost and ruined sinners, *any* Saviour, is marvellous mercy—is worthy of our highest admiration. But that there should be to us *such* a Saviour, is still more astonishing. I have thought that we might have had *a* Saviour, who should have been able to save us, and should have actually saved many, and yet not been such a Saviour as him we have. Less tender, less condescending, less forbearing, I have thought he might have been, and yet have been a Saviour. Perhaps I have thought wrong. But certainly there is in the character of the blessed Jesus, much to draw forth the exclamation, "What a Saviour!"

It seems as if Jesus had said more kind things, and done more kind acts, than were absolutely necessary to have been said and done by him. Need he have made that apology for his disciples—who could sleep when he was in his agony—"the spirit indeed is willing, but the flesh is weak?" I wonder how they could have slept in such an hour; but I wonder more, at the apology their Master made for them. Need he have uttered that prayer on the cross, "Father forgive them, for they know not what they do?" We don't expect such things from the innocent, when dying by the hand of violence. If he had maintained silence during these hours of inconceivable anguish, we should have been satisfied. But oh! think of his forgetting himself, and when they were deriding and in every way insulting him, hear him meekly addressing his Father on their behalf, asking him to forgive them, and pleading for them that they knew not what they did. It was not necessary that he should have paid any visible attention to the supplication of the thief. It could not have been expected of him. But that he should have turned his head and looked such forgiveness and love, while he said, "This day, thou shalt be with me in paradise," is a strange mystery of love.

"What a Saviour!" How wonderfully constituted! He was God, as it was necessary he should be, and yet not merely God, but man too. A Saviour with two natures, one reaching up to God, the other down to us. How wonderful that he should not only have taken our nature, but come down to our condition, and surrounded himself with our circumstances,—become subject to

such temptations as we are subject to: Oh, "What a Saviour!" Why, he knows from experience, what pain is; he has had the trials I have; he has been through this vale of tears; he knows how I am tried; he remembers how he was tried. If he never smiled, yet he wept—even over the very city and people whose soil and hands were about to be stained with his blood.

I wonder I love him so little; I wonder he is not more precious to me; I wonder any should be offended in him. How can he appear a root out of a dry ground! Why don't all see his form and comeliness?

"I WOULD SEE JESUS."

Because he is an infinitely lovely and an inexpressibly admirable object. All divine and human excellences meet and are beautifully blended in him. All that is amiable and all that is august unite in him. Who would not desire to behold such an object?

Because the divine character shines forth most conspicuously in him. He is "the brightness of the Father's glory, and the express image of his person." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, HE hath declared him." And "he that hath seen the Son, hath seen the Father." For God, who commanded the light to shine out of darkness, hath shined in our hearts, to

give the light of the knowledge of the glory of God in the face of Jesus Christ." Even in heaven, "this Jehovah is the light thereof."

Because a sight of him, especially a sight of him on the cross, reveals our sinfulness and guilt, and is calculated to produce conviction. For, why was he there? What made his agony and death necessary? What but our sins was it that oppressed his soul and nailed his body to the tree? Who can understandingly contemplate the cross of Christ, and not feel that he is a sinner? Nor does it reveal merely the *fact* of our sinfulness, but the *evil* of it also, as both odious and mischievous. For had it not been for the extreme malignity of sin, an atonement of such value would not have been necessary, a victim of such dignity would not have been required, nor such an amount of suffering exacted of him. He, for whom God's only begotten Son died, must not only be a sinner, but a great sinner, a sinner of great unworthiness; and this is a necessary part of conviction. It is not enough that we be convinced we are sinners. We must also feel that we are great sinners, and that sin is a great evil. When we take this view of a crucified Saviour, then we see that there is no exaggeration in the language, which represents us as having pierced him. And contemplating him as pierced by and for our sins, repentance follows; as it is written, "They shall look on him whom they have pierced and mourn." And repentance is never so deep and bitter as when a sight of Christ crucified excites it. "They shall be in bitterness for him, as one that is in bitterness for a firstborn." Hence,

We should desire to see Jesus that we may repent; and that we may be forgiven and saved; for what, says he? "Look unto me, and be ye saved." "Behold the Lamb of God, that taketh away the sin of the world." To look to Christ, is to believe on him and confide in him. With this confidence, salvation is always connected. What a wonderful scheme is this! That the same object, a sight of which, produces conviction, produces repentance also, and procures pardon. We look, and see ourselves sinners; we look, and mourn; we look, and are saved.

A view of Christ is transforming and sanctifying; "for we all beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." "God forbid, that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

We see in Christ the example after which we are required to walk. "For if any man have not the Spirit of Christ he is none of his." "Let this mind be in you, which was also in Christ Jesus." A Christian is nothing else but a follower or imitator of Christ. He exemplified all that we are required to be, or do, or suffer. What ought to be our deportment towards God and towards men—how we ought to treat friends and enemies—bear injuries and requite favors—what ought to be the character, the aim, the efforts, and the sacrifices of our benevolence, are matters on which we get full information by looking to Jesus, as the perfect model.

Looking to him, you get ability to conform to his example, precepts, and image; you get patience and strength to run the race set before you; you are able, through him strengthening you, to do all things.

Other reasons might still be added. Looking to Jesus, you see the most amazing exhibition of love,—you see a silent declaration of God's unwillingness that sinners should perish, when, for the sake of sparing them, he spared not his own Son.

If you have seen, look again, look continually, never lose sight of him; do not merely glance your eye on him, but fix your gaze upon him. A transient glimpse of Christ will give a gleam of hope and peace; for abiding confidence and consolation, we must habitually look upon him. By an hour's entrance to him, you cannot get light and warmth to last you a day. We must habitually look upon him. All your darkness, doubts, and discomforts, arise from losing sight of Christ. Perhaps you lose sight of him in looking too much to yourself. That is not the quarter, whence help is to come. Always say, "I would see Jesus."

"HE IS ABLE TO SAVE TO THE UTTERMOST"

To the uttermost, in respect to the *number* of applicants. It is no matter how *many* come to him, he is able to save them all. Should all mankind agree to come, (blessed agreement!) or were the population of the earth many times multiplied, and they all should apply, he would save that countless company with the same ease as he can a single individual. His righteousness is capable of being applied to any number. The efficacy of his atonement can, not only not be exhausted, but is incapable of diminution. The care of such a multitude, as has been just supposed to come to him, would not distract him; and the weight of such a charge as the salvation of the whole would not weary him. There would be no danger of any one being overlooked, or unheard, or unprotected; for his eye, and ear, and arm, are everywhere. No matter how long this world may last, and how great a multitude every generation of it may contribute to the kingdom of heaven; when the last invitation shall have been sent forth, and the last guest shall have entered in, still there will be room.

To the uttermost, in respect of the *character* of the applicants. It is no matter how great the guilt, how many and black the crimes, and how deep the depravity of any one; Christ can save him as easily as if his guilt were less, and his crimes fewer in number and lighter

in color; for such virtue has his blood, that whatever stain it touches, it instantaneously removes. Let all hear it: "The blood of Jesus Christ cleanseth from all sin;" i. e., from sin of every kind, of every degree, of every aggravation. It makes no difference what species of sins you may have been distinguished for,—whether they have been sins of impiety, or injustice, or intemperance, or inhumanity; though you should have disregarded God, rejected his Son, and grieved his Spirit, as well as injured your fellow creatures, and abused your own soul and body: nor does it matter under what aggravations you have sinned, what light you have shut your eyes upon, what motives you have resisted, and what privileges and means you have abused; nor for how many years you have persisted in sin and hardened yourself against God; though you should have grown gray in iniquity, and your sins have brought you almost to the grave,—provided only that you will come to God by Christ Jesus. These things will indeed mightily aggravate and enhance your condemnation, if you remain unbelieving; but if you apply to Christ, they shall be no obstacles in the way of your being saved by him. He is able to save the greatest sinners, and as willing to save them as any others; so that there is nothing more unscriptural and antievangelical, than to give as a reason for not going to Christ, that your sins are very many and very great. Admit that they are mighty as mountains, numerous as the stars, and red as scarlet, do they transcend the virtue of his blood and the efficacy of his Spirit? Has the world bound you by such a chain, that the revealed

loveliness of Jesus Christ cannot break the spell? Has Satan riveted his chains so fast upon you that the Redeemer's almighty arm cannot tear them off? Can you say of that love, that brought him down and bore him through, that hitherto it goes, but no further, and that you are beyond its utmost reach? What if your case be a peculiar one, (though there is no reason to believe that it is, and you think so, only because you are not acquainted with other cases, and every convinced sinner thinks he has reason to regard his case as peculiar,) what if it be the very worst case that was ever laid before the Saviour, according to the principles of the Gospel, it is altogether immaterial. Is not Christ fully equal to it? But some one will say, "Is there not, however, one kind of sin that is unpardonable, and one description of transgressors, for whom there remaineth no sacrifice? What if I have the guilt of that sin on my soul? Is not here an exception? Can Christ do any thing for me, if this be my case? And I know not but it is?" We say that the fact of your asking such questions and indulging such thoughts, is proof sufficient that you have not committed that sin. And we say furthermore, that if the blasphemer of the Holy Ghost were to come to God through Christ, Christ would be competent to save him: but this supposition can never become matter of fact; for the sin in question, involves a malignant and determined rejection of Christ. So that to ask if such a person can be saved, is the same as to ask if he can be saved who obstinately perseveres in refusing the only method and means of salvation. It is the same as to ask whether

the finally impenitent can be saved. Of course he cannot. But the reason after all is, that he will not.

To the uttermost. Consider it as having reference to the *perfection of salvation.* He can save completely. He can do all that is necessary to be done. He is able to carry on and consummate the work he commences. He does not perform one part of it, and leave the rest to be performed by others, or to be left unperformed. Whenever he begins to build, he shows himself able to finish. He is equal to the whole work. From the love, and the pollution, and the power of sin, he can deliver, as well as from its guilt. He can sanctify those whom he forgives. There are not only robes of righteousness with him, but treasures of wisdom, and the influence that purifies. He can remove every temptation, or if it seem better to him, give grace to withstand it. He can support under every trial—can relieve in every extremity—is prepared for every emergency—is able to deliver from every sorrow, and to pluck from every hostile hand. For them that come to God by him he reigns, for them he pleads. He is all-powerful as a king, and all-prevailing as an intercessor. All his people are taught of God. He has said that sin shall not have dominion over them, and he is able to make it good. He can, and agreeably to his promise he will, shortly bruise Satan under their feet. O believer, whatever difficulties you labor under, whatever temptations harass you, whatever sins oppress you, whatever griefs afflict you, Christ has power to remove them all. Apply to him. He is able to save *to the uttermost.* To them

that believe, he is of God made wisdom, and righteousness, and sanctification, and redemption.

Finally, consider this language as having respect to *duration:—to the uttermost;* i. e., *for ever.* He is able to save as long as he liveth, and he is "alive for ever more." However protracted your pilgrimage on earth, and however wearisome and tedious the road you travel, he is able to lead and defend you. Besides, he can pluck out the sting of death, and take away the terror of the grave. He has power to keep securely the spirit that is commended to him. And while the body lies mouldering in its dark and dreary receptacle, his eye watches it, until "the word of his power" shall raise it. He is able to unite again the divorced parts, and to introduce the complete persons of all his redeemed into the place and society which he has prepared for them; where, with a hand that can never tire, and from a fulness that can never be exhausted, he can and he will bless and continue to bless them, in a way and to an extent beyond the power of thought to conceive. Never, throughout eternity, will his love cool, or his resources fail. Nor shall there be the sense of want, or the fear of change, or the apprehension of an end, felt in any bosom of all that shall beat with ecstasy about his throne. "He is able to save to the uttermost,"—even with everlasting salvation.

IMITATION OF CHRIST.

It is an important inquiry,—Have Christ's doctrines assimilated us to him? Have we learned of him, not only that meekness, humility, and heavenly mindedness, are among the characteristic virtues of Christianity, but to be actually meek, and lowly, and heavenly minded?

The disciple must be, not as his fellow disciple, but as his Master. So far as any character is the standard, it is his. To be like him should be our aim, and not to be like any fellow creature, except as we may discern the image of Christ in him; and then it is not so much to be like the copy, as like the original. It is painful, not to say disgusting, to hear one affirm that he would be quite content to be as good as such or such a person. It is making a man the model, and not the Saviour. He is contemplating and admiring derived and imperfect loveliness, when he ought to be gazing on one that is altogether and essentially lovely.

If any acknowledge the general obligation to imitate Christ, how can they escape from the obligation "to go about doing good to all men, as they have opportunity?"

No man ever *happened* to be like Christ. None ever *accidentally* acquired his image. Such a result proceeds from a two-fold design; first, a design on God's part, granting the Spirit to work in man; and then a design on the sinner's part, to be a follower of God.

REJECTION OF CHRIST.

Know thou, O sinner, that thou hadst better have on thee all the crimes of all the sinners that have ever lived, and better if thy soul were dyed through and through with deepest crimson, than that thou shouldst go from this world, bearing the guilt of the blood of Jesus.

The song of joy from heaven has never been answered by a general shout of gratitude from earth. Only a few faint voices from the low places of the earth have responded to the loud concert of angels.

There is in the human heart one string that vibrates to the touch of generosity. Then when the hand of God strikes it, why does it not vibrate? There is a power of being excited with what is disinterested in kindness and generous in affection, and God has addressed it in the exhibition he has made of his Son as dying for sinners. Greater love and more generous hath no man ever shown to man than this. Men hear its story; and marble is not more cold, and unmoved, and void of affection. There is hope, and God has revealed to it all the everlasting glories of heaven; yet tales of oriental extravagance produce as much effect. There is fear; and God has drawn his sword, and knit his brow, and thundered vengeance with his voice, but all in vain. Men have ears quick to hear every sound, but that which comes charged with the voice of God. They have minds prudent to calculate, and hearts prone to

feel on every subject but one. The result of all this insensibility is the wicked rejection of the only help and Saviour.

WRATH OF THE LAMB.

Though conscious of personal wickedness, a man may contemplate, with comparative quietness of mind, such a truth as that, "God is angry with the wicked every day." He will tremble indeed, but need not be in despair, for he can think of One, who can screen him from that indignation. But how dreadful to contemplate, "the wrath of the Lamb!" Who can screen the guilty from that? There is a Mediator between the offending sinner and the angry God, and there is his hope; but who shall mediate between him and the offended Mediator?

WORK OF THE SPIRIT.

Nothing proves the necessity of the influences of the Holy Ghost so clearly as the insensibility of men in regard to the character of Christ, especially as exhibited in his inconceivable sufferings.

Although there be in the administration of grace several influences and agencies, without which the Church would not be built up, yet there is but one agency by whose *efficiency* piety is kept alive. That agency is exerted by the divine Spirit.

What a noble product of Omnipotence is a Christian! He is God's last work. The difference between a mere man and a Christian, should be greater than that between dust and man. The results of the new creation ought to be strikingly visible.

The first creation makes us God's, and constitutes reason enough why we should devote ourselves to him, and live alone to him. But the second creation immeasurably strengthens the obligation. God has made all things for himself; but in a more solemn sense has he formed his people for himself.

One might almost as well be guilty of the atheism of denying he was made *by* God, as that he was made *for* God.

Whatever we have from Christ meritoriously, we have from the Spirit efficaciously.

ANGELS.

The emotion of joyful surprise among the angelic hosts must have been strong at the first announcement of the intended recovery of any of the race of men by the Lord's taking pity, where they had thought he must take vengeance.

If it is not wonderful that the prophets, who were, as sinners, personally interested in what they were inspired to foretel, should inquire and search diligently concerning this salvation; neither is it so surprising that angels, whose nature prompts them to sympathize in whatever displays the glory of God, or promotes the welfare of their fellow beings, should desire to look into these things, and that they should turn from the mysteries of creation and providence, to contemplate the yet deeper mysteries of redemption. They, who celebrated man *created*, should raise yet loftier their songs for man *saved*.

ADAM OUR FEDERAL HEAD.

Suppose we say, as some do, that men were not represented in Adam, for that were unjust; but that in consequence of their connexion with him, they neces-

sarily derive from him his own moral nature, which is corrupt; for "who can bring a clean thing out of an unclean?" How does this help the matter? Surely it is as correct to constitute one man the representative of all, as, without doing this, to entail on them all the consequences of sin. Besides, who but God constituted this natural connexion between the first man and his posterity? And is he not responsible for its necessary results? Could he not have terminated the race with the first man of it? This theory makes our ruin the consequence of the misfortune of our being descended from Adam; which misfortune our Maker could have easily prevented. This is getting out of one difficulty, by getting into a greater.

If we have not a sinful nature, we might as well have one, as have a nature which begins to sin as soon as it begins to act.

MAN.

The history of the human species is characterized by every thing that is magnificently great and momentously interesting. In particular, every thing relating to his redemption is in the highest style of God. Man has been loved of God in a manner and to an extent which no other creatures have; with a love not only superior to every other, but perfectly singular in its

kind. There was never before any such thing as God loving sinners, God dying for his enemies, and saving the guilty through the sacrifice of himself. There has never transpired in any world, among any creatures, half so strange, stupendous, and universally interesting event, as the death on Calvary; no such deep, dreadful crime has been committed by any being, as the killing of the Prince of life by man. And yet out of that very deed, has come salvation to the very race of beings that so wickedly did it.

The wicked of earth, have at least, in one thing, outdone their elder brethren of the darker world. The devil has an utter enmity to religion, but man, worse herein than he, has a sovereign contempt for it. The devil hates godliness, but it is not in him to laugh at it. His remembrance of heaven has not so faded away. It is left unto men alone, to make game of prayer, and to mock praise, and to have a laugh out of the character of him who fears God.

There is no man, who is really worthless and despicable; the most dull, the most degraded, the most depraved of mankind, retains that about him, which must lift him above contempt. Take the man, who, if possible, unites the mental imbecility of the idiot, with the moral depravity of the most accomplished villain, yet admit him to be accountable, and the particulars in which this man differs from others, considerable as they are in themselves, are as nothing to those in which he agrees with others, who are not the children of God. He still holds all the great things

in common with the more intelligent and the less depraved. The poorest slave, the meanest beggar, the foulest wretch, is a man; and to be a man, is infinitely more than to be a great man or a wise man. God is his maker. His nature was taken into union with the divine nature. An immortal spirit resides in him. The inspiration of the Almighty gave him breath. If he is a fallen creature, so are you. Christ died for him as much as for you. To him, as to you, a crown of everlasting life is offered as earnestly and as freely, and no more, without price. Why then dost thou set at nought thy brother?

We know of nothing more opposite to the spirit of the divine law, or more offensive to the Most High, than haughty and contemptuous treatment of our fellow men.

THE SOUL.

Ah, it is enough to break the heart, to see for how mean and miserable a consideration, men barter away their eternal all—for what a worthless vanity they sacrifice their heaven—at what a paltry price they sell the hope of the soul. Souls are cheap, for the market is glutted. Let intemperance, debauchery, vanity, worldliness, and ambition, say what they give for souls, and men will be amazed at how cheap a rate all is parted with.

You have often heard discourses on the worth of the soul. They are generally unsatisfactory. The text which they are usually founded upon, is better than many sermons: "What is a man profited," &c.

There are some hopefully good people, that are in the habit of speaking lightly, and with apparent recklessness, of this person as living, and of that person as having died without religion. This I believe, but I cannot laugh over it; and God forgive me, if I have ever spoken lightly of it. It is so awful a thing to live without religion, and so inexpressibly dreadful to die without it, that it strikes me we had better be entirely silent about the dead, and speak softly of the living. Oh, do you reflect upon the consequences of living and dying without religion? Who that considers the worth of the soul, who that thinks of its sublime intelligence, and its great and growing capacities for pleasure and pain, and its eternity, can contemplate even the probability of its loss, without the solemnity of the grave upon his spirit?

HUMAN ACCOUNTABILITY.

If men neither make nor maintain themselves, on what principle can they claim to be their own. You call that your own, which you have taken from the desert and since nourished. You call that yours, of

which you have only altered the form. If that is thine, whose art thou, that art in matter, and form, and mind, Jehovah's?

Whether God regard his own honor or our happiness, he cannot demand less of us, than that whatever we do, we do all to his glory.

No ingenuous spirit would wish to be released from so sweet an obligation as results from that glorious fact, "Ye are bought with a price."

That man who supposes that he is not under obligations to do any thing for which he cannot show an express command in so many words in the Bible, nor to abstain from any thing but what is literally and specifically forbidden in the book of the law of the Lord, has adopted a rule of conduct as false in principle as it will be fatal in effect.

When God asks the question, "What could have been done more to my vineyard, that I have not done in it?" he gives them the privilege of answering it, if they can, in any way to diminish obligation.

Disinclination to duty is no excuse for its neglect. The deeper the disinclination the greater the guilt. If the disinclination be invincible, it, so far from severing obligation, makes its subject most guilty of all; else perfection in wickedness at last lands a man in innocency.

Methinks the greatest guilt a man can contract, is in bringing guilt on another; and the greatest injury we can do to another, is to persuade him to injure himself.

Did you never hear it said, in reference to something manifestly wrong, or of questionable propriety, "Why,

if I did not do it, somebody else would, and I might as well reap the profit of it as he." Miserable morality! Stupid attempt at exculpation!

In vain do men attempt to destroy responsibility by dividing it. Yet they do attempt it. How common is the remark, that a corporation or board of managers will together, do acts, which no individual of them would think of doing in his private capacity.

There is no room for *agency* in religion. In this every man must be his own factor. No ministry or priesthood can successfully manage for thee the affairs of thy soul. Thou must repent, and believe, and love for thyself. The very thought that any of these may be done by another for thee is absurdity. The grand responsibility to God, no man can transfer to another. No being can ever share it with us. Even the mediation of Christ, so far from impairing, heightens personal responsibility. Therefore the apostle says, "Let every man prove his own works, and then shall he have rejoicing in himself and not in another; for every man shall bear his own burden."

PERFECTION.

Against the doctrine of sinless perfection in man in this life, there lie two serious objections. The first is, that it is not proven by the Bible. Where is the text?

The other is, that there is, if possible, still less proof of it in actual life. Where is the example? Give us the text,—give us the man.

SIN.

There is no innocent way of becoming guilty, and no just method of being unjust.

There is no such losing business one ever engages in as sinning against God. Its pleasures, for it has them, are but for a season; its pains are forever; its profit is partial and soon exhausted; its loss is entire and irretrievable.

It is better to starve than to sin for a sustenance.

It is no less fiendish than foolish to make a mock at sin.

Men who profess to believe the Scripture history of Jesus Christ, and yet plead for the unoffending innocence of human nature, and deny the vicarious nature of Christ's sufferings, must believe their Maker not only unjust but cruel. For here stands the fact, that an innocent and holy being has been in the world, subjected to the most intense agonies, and to the most excruciating death, not for himself, but in behalf of men. When did God permit even one of the holy angels in his visit to earth to be a sufferer? Never. But by the order of Providence, and under the eye of

heaven, pains were inflicted on Him, the *innocent*. Must it not have been for us, the *guilty?* Shall we arraign infinite wisdom's plan, and infinite mercy's work, for the removal of a curse from a world in death, merely to save the reputation of poor human nature? Rather let us rejoice that "Christ hath once suffered for sin, the just for the unjust, that he might bring us to God." Let as plead guilty, that we may be justified, and cry unclean, unclean, that we may wash in the fountain opened, and be clean.

Sin being the cause of all other evils, they can be removed only by the removal of it. This is the plan of the Gospel. It strikes at the root of evil. It concerns itself about sin. Christ came to put away sin. The Gospel proposes to make men happy, only by making them holy.

How absurdly they act, who seek enjoyment in sin, when, but for sin, there would have been nothing but enjoyment.

Things, in themselves trifles, cease to be such, when commanded by God. The law of God dignifies everything that is introduced into it.

The particulars in which some sins are distinguished from others are unimportant, in comparison with those in which all sins agree. Every sin is a transgression of the law of God, and an act of rebellion against his government. Every sin opposes and offends God. Every sin pollutes the soul. Every sin is mortal, destructive of the happiness, and subversive of the rectitude of the soul that commits it. There is no sin, the guilt of which can be removed by any thing short of

the blood of the divine Saviour; and the defilement of which, can be taken away by any other power than that of the Holy Spirit.

He who breaks God's law, does in effect invade and assail the happiness of the universe, and does what he can to spread ruin and death over the creation. He lends his aid to the production of all the vast accumulation of evils that afflict our race—helps on the cause of destruction and misery, and in a manner, blows the fires of hell into an intense fervency. Well may every sinner exclaim, "What have I done?"

Many who are afraid to walk the road to hell, are yet ashamed to take the road to heaven.

It is not so much the particular sins a man commits, that create and aggravate guilt, as the circumstances under which he commits them. The greater guilt of the people of Capernaum, over that of the people of Sodom, grew out of the fact that they sinned under circumstances more favorable to the cultivation of piety and virtue.

The moral aspect of a community or an individual is no certain criterion by which the depravity and guilt of that community or individual can be determined. Who would have supposed the moral and sober people of the cities which the Saviour upbraided, more guilty than the cities of the plain, if Christ had not told us they were? Yet his word assures us of the fact. So in the judgment day, many human judgments will be reversed.

SINNERS.

That there is a conviction of guilt upon the universal mind of man, we cannot have a more satisfactory proof, than in the fact that there has never been on the face of the earth, a religion which has not supposed man a sinner, and exposed to the vengeance of his Maker, and never a religion whose rites have been entirely *eucharistic* and not *deprecatory*.

A man cannot be a sinner, without being a great sinner; for great is the Being offended, great the authority disregarded, great the light resisted, great the benefits despised, and great the penalty incurred. No man was ever truly convinced of sin, who was not convinced that he was a great sinner.

Admitting that ordinary sinners, not professing Christianity, shall not, other things being equal, be as guilty, or suffer as much, as the insincere professor, what of that? They yet contract guilt—great guilt—guilt that will inevitably and deeply drown them, if they continue as they are. And is not this enough to silence self-gratulations. What if the depth to which they shall sink in perdition is not, by a few feet, so profound, as the faithless professor will find! What if there shall be two or three degrees of difference in the intensity of the flame that shall burn within and around them! Is that any thing to boast of and to be pleased with?

In how sad a dilemma is every sinner, until he surrenders himself, without reserve, to the authority of

Jesus Christ. If he does not vow, he sins; and if he merely vows, he sins yet more. If he withholds his children from baptism, he sins; and yet he cannot, remaining as he is, have them properly baptized, without sinning. If he refrains from the Lord's supper, he sins; and if he comes to it, he sins. And nothing can extricate him from this dilemma, but his becoming a real penitent and a devoted disciple of Jesus Christ.

How melancholy the thought that many are growing worse; *first*, because there is so much need of their getting better; and *secondly*, because such rare advantages for becoming better are enjoyed; and *thirdly*, because earth is the only place, and life the only season for affecting any change from bad to good.

The bondage of sin over the soul, is like the bondage of death over the body; and the sleep of sin, like the sleep of death, requires a blast from a trumpet, even mightier than the archangel's, to break its power.

The soul may be for a long time so embalmed in moral virtues, as apparently to preserve it from being highly offensive, yet not being alive unto God, it is dead, and corruption must sooner or later be dreadfully manifest.

FOLLY OF SIN.

The man of the world, equally with any other man, is an immortal, and shall never die. He shall always think, and feel, and be happy or miserable; and yet his plans, his pursuits, and his provisions, have reference only to the mortal. His is the folly of the man who should put to sea on the voyage of a year, with the bare sustenance of a day; or of the caravan which should attempt the crossing of the desert with a single can of water. Whatever he is seeking, be it the world's wealth, or the world's admiration, or pleasure, it is a provision only for the life that now is. His gold has no currency beyond the grave; his distinctions are not recognized there; his pleasures perish with him. When he cometh to that dividing stream, he finds that every thing he possesses is contraband, and cannot even be smuggled into eternity. Naked and destitute as a newborn child he goes. "We brought nothing into the world, and it is certain that we can carry nothing out."

As to those gay and happy creatures, into whose reckoning the pleasures of God and devotion do not enter, it is but to alter their circumstances a little, and they become dull and miserable. It is but to bid them away from the field of their customary amusements, and to introduce them to a spiritual world, and they are sad, and forlorn, and wretched. They shall be

happy so long as the playhouse opens its inviting doors —so long as the gay and bright assembly holds out its most beguiling charms—so long as the fashion, and glitter, and imposing pomp of the world remain to them. Let the recess, brought in by death, come to these things, and perfect misery is the necessary result.

He who digs for wealth, ought to know that every ounce of earth he throws up, is excavated from his own grave; and he, of pallid look, that sits hour after hour, studying for the crown of literary distinction, that the very lamp, by which he labors for the prize, is fed by the precious oil of life, that will soon be all wasted away; and the man that dashes through dust and blood, in the fierce pursuit of military glory, knows well that his struggle is in the field of death, and that *often* it is the cold hand of death that puts the wreath of glory on his brow. Yet is their folly not cured.

DEPRAVITY.

The power of sin is such, that without divine aid, the profligate would not forsake his debaucheries, though a mysterious finger should write his condemnation in letters of flame before him, and add eternity in capitals; and the drunkard, when he feels the burning sensation of thirst at his breast, will, for the quieting of that sensation, deliberately barter the world, yea,

the hope of eternal life for a cup, whose dregs he knows to be death and hell. We hear men say, they don't think God ever made a being to damn him, while they are doing all they can to damn themselves.

It is not recorded of Christ that he ever smiled. Yet sinners, *unpardoned* sinners, smile in the face of a frowning God, and with the gloomy prospect of an undone eternity before them. How strange!

It is melancholy enough to see a fellow-immortal doing that which we know he will hereafter wish he had not done; but to see him doing that which he himself knows, at the time of doing it, he will wish he had not done—nay more, to see him doing that which he intends hereafter to wish he had not done, this is something more than melancholy. What is it but the most extravagant infatuation, that would deserve to be only pitied, were it not that in being voluntary, it merits to be most severely condemned. What a use is this to make of the immortal mind; how dishonoring to the Maker of it; how disreputable to the mind itself!

If the question should be put to the vote, on the principle of universal suffrage, the Christian life would be voted out as unworthy and absurd. In like manner would the ballot of the great, and noble, and learned, and fair, decide it. They have done so; and where Christ has not been persecuted out of the world, he has always been excluded from the court, the cabinet, and the drawing-room.

I suppose that if a belief of the clearest demonstration in Euclid's Elements, rendered a holy life necessary, there are many who would never be able to

perceive the conclusiveness of the reasoning by which it is established.

The natural man has indeed sense, and judgment, and affections; but his senses discern not spiritual objects, his judgment approves them not, his affections fix not upon them. He has no ears to listen to the words of eternal life, no eyes to see the glory of religion, no voice to give utterance to prayer and praise, no taste for spiritual enjoyments. Perception he has, but not of the things of the Spirit; memory also, but it receives not the impressions of divine truth; imagination, but the beauties and sublimities of religion cannot interest it. He feels a sense of obligation, but not towards God; he is susceptible of the emotions of gratitude, but not for those gifts that came down from heaven; he can feel concern, but not for the things which belong to his everlasting peace. He can be agitated by fear and excited by hope; but in vain do the realities beyond the grave address themselves to these passions of the human heart. He has a heart all emotion, but a Saviour's love cannot move it. He can sorrow for every thing but sin; can rejoice in every thing but the Gospel; can study with delight every subject but redemption; can be made happy more easily by any object than God. On him he leans not for support; to him he flies not for refuge; from him he asks no counsel in difficulty; to him he seeks not for consolation in trouble.

He who is unregenerate, has refused to be illuminated by the most brilliant of all lights, or melted by the most blessed of all influences, or healed by the most

sovereign of all medicines, or redeemed by the most precious of all prices.

Human nature demands more than illumination; otherwise our sins are only sins of ignorance; the periods of greatest light, would be the periods of the most singular virtue; and the best instructed in their duty, would be the most careful to do it. But this is by no means the case. The advancement of knowledge is not the promotion of religion. To teach men is not to reform them. The path of duty does not become pleasant merely from being strongly lighted. There must evidently be a new disposition in men ere they will obey God. As instruction will not reform men, so neither will persuasion, the accumulation of motives, and the presenting of them in the most clear and forcible manner, with the greatest urgency, and the warmest and tenderest expostulation, accomplish the desired object.

TOTAL DEPRAVITY.

Some object to the phrase *total depravity*, as expressing the moral condition of men. But that phrase, though technical and definite, is not so strong as the language of Scripture. There we are said to be "dead in trespasses and sins." The phrase means *much*, but what? Why, that men by reason of sin are the

subjects of death. There is an animal life; they are not dead with respect to that. There is an intellectual life; but they are not dead in reference to that. The highest, happiest, noblest species of life, is spiritual life. They are destitute of that. Thus they are dead. That life is not languishing in them. It is extinct. They are not dying. They are dead in trespasses and sins; wholly destitute of spiritual life; altogether without holiness; having no love to God; for that life is love. It is certainly implied in this expression that the moral condition of men is hopeless, but for divine interposition. There is no power can reach a case of death, but God's only. A man, by human means and ministrations, may be brought back from the very state of dying; but when death has supervened, these means are vain. The least lingering spark may be so cherished, and fanned, and fed, as at length to burn up in a blaze; but if that spark goes out, it can be restored only from heaven. Now men are dead. Their case requires vivification, resurrection. Therefore God alone can reach it. The Christian character, that which renders one meet for heaven, is not any improvement of the native character, but a substitution of a new and different character. You must become not barely a better man than you naturally are, for that would imply that there is some native goodness; but you must become another and a different man. God says, "A new heart will I give you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Where then is the validity of the objection to the phrase, "total depravity"? Who would not as readily

have a friend say of him, "thou art totally depraved," as "thou art dead in trespasses and sins?" If God insists on a new heart, must it not be because the old one is wholly incapable of improvement—totally depraved?

RUIN EASY YET DREADFUL.

Oh, how easy it is to ruin one's self and others. But to raise the fallen mind and restore the ruined nature, how hard! No power can do it. Even with God, it is not mainly a work of power; else his Son would not have been obedient unto death. How short was the work of our undoing in paradise. She took and ate, and gave to him, and he ate, and it was done. But to undo that, how many generations it has occupied; how many beings it has engaged; what a sacrifice it may be said to have cost God; how many drops of sweat, and tears, and blood, it has called for. Oh, what agency has been found necessary to undo it! Soon the covenant of death was struck, but not so that of life and peace.

How easy it is to be undone for ever! It is but to sit still, and you die. It is only to do nothing. It costs no effort. Just "neglect the great salvation, and you shall not escape the damnation of hell."

A man can destroy himself, but he cannot save himself. It is easier to destroy than to save; to pull down than to build up; to take life than to restore it. "Facilis descensus Averni, sed revocare gradum, hoc opus, hic labor est;"—to destroy is human, to save is divine. "O Israel, thou hast destroyed thyself, but in me is thy help." The first man, he by whom the offence came, needed to be but of the earth, earthy; the second man, he by whom the free gift came, behooved to be the Lord from heaven. Adam to destroy, had only to reach out his hand, and take, and eat; but Christ, an infinitely more glorious personage, to save, had to labor, to weep, and to die. To shut heaven against our race, O, how easy it was, but to open it again, what it cost even the Son of God! Man could sin, but it required the incarnation of Deity to atone for sin. One transgression of man obliterated the image of God from his soul, but to restore it, demands the operation of the divine Spirit. We can unfit, we have unfitted ourselves for heaven, but to fit us for it is as much the work of God as creation. A single and easy effort quenches the spark of spiritual life, but no collision of earthly materials can strike it up again; fire must come down from heaven to rekindle it; in Jehovah is our help, and he has come forth for our help; and the work he has undertaken for us is greater than the work of creation. Look at it in its preparation; look at it in its execution; love impelled him to seek a ransom; he found one in his only begotten Son, and he *so* loved the world that he gave him. He hath laid on him the iniquities of us all; with his

sacrifice he is well pleased; and now he is in Christ reconciling the world to himself. And he has sent forth his Spirit to convince the world of sin, and to take of the things of Christ and show them unto us. Will you avail yourselves of his help? Help yourselves you cannot, and creatures cannot help you, God alone can; and now he will, he waits to help you; will you be helped by him, or will you continue undone for ever? There is no other alternative; choose in view of this.

THE SINNER'S CONDITION.

O, sinner, hast thou any hope, or inheritance, or treasure beyond the grave? Alas, none! Your hope and portion lie below. And yet you are on the brink of the grave, and a step carries you beyond it. *Here* you have no continuing city, nor yet do you seek one to come. You have a treasure, but it is on earth; a portion, but it is in this life; good things, but they are here. You are presently going to eternity, where you have nothing, and whither you can carry nothing of all you have here. What a prospect you have before you! A blank eternity! An eternity of unsatisfied desire, without any thing, without even hope. Behold before you an immortality utterly unprovided for; and within a day you may be compelled to enter upon it. Still there is an opportunity of changing the prospect; still

the hope of the Gospel is set before you; still you may lay hold of it, if you will but fly for refuge to Jesus.

The way of life and grace is indicated by a thousand hands, and lighted by ten thousand lamps, and we are exhorted, yea, intreated by motives of every kind and from every world to pursue it. And no solitary index ever set up by God points its finger to any other, and there is access to this way only from this world; and human life is a withering flower, a fleeting shadow, a vanishing vapor, a breath in the hand of God, a short uncertainty.

PLEAS OF SINNERS.

Some sinners would set off their obedience against their disobedience; pleading merit against demerit; asserting that they have done *some* evil and *much* good; urging in extenuation, that the temptation was strong, and their natures frail; declaring that they were sorry for the offence before they committed it, as well as ever since, and that they do not intend ever to repeat it; and finally reminding God that the sin which they have committed was small,—"Is it not a little one?" thus fostering a vain hope of pardon and acceptance. How very different from such was the Psalmist. He prayed, "For thy name's sake, Oh, Lord, pardon mine iniquity, *for it is great.*" This is the temper on which

a sense of pardon will produce penitence and humility. The greater one's need of pardon, the less able to do without it—the more urgent the case—the more miserable the condition—the more powerful the plea with God. The magnitude of a man's iniquity enforces his plea for pardon, just as the greatness of a beggar's necessities enforces his petition for relief, just as the squallid wretchedness of the returning prodigal, pleaded with a kind father. Besides, God's grace is more glorified in pardoning great iniquity, for none but a great God can do such a thing.

It follows that if the greatness of one's iniquity be a reason why it *should* be forgiven, it can never be a reason why it should *not* be forgiven.

INABILITY.

We ought to be very guarded in the use of language. Yet is there no impropriety in saying of God that he *cannot* do certain things, for although *cannot* more commonly signifies the *want of power* to accomplish a thing, yet this is not the only meaning of *cannot* in the Bible or out of it. It always implies the existence of an effectual obstacle, so that the thing will certainly not be done; but the obstacle is not always a want of power to accomplish it. It may be a want of will, or the sense of justice, or the principle of honor, or the strength of

affection, or something else. There is an indisposition which is as invincible as any inability. You might as soon move a mountain, as shake the integrity of some men. Some can be bound by the spiritual bonds of love as fast as others can by chains of iron. If I were going to define *cannot*, I would say that it expresses either want of power to do a thing, or the existence of a moral obstacle to its performance, as effectual and insuperable as that reared by an absolute impossibility. And if this definition were admitted, it strikes me that it would settle at once the long debated question in the Church in regard to moral and natural inability. One theologian says the sinner *can* repent, another says he *cannot*, and thus the minds of the people are perplexed. They are both right in part, and both in part wrong. He *can*, that is, in so far as repentance is an act of power; and yet he *cannot*, on account of his love of sin—his utter and invincible aversion to God and holiness

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SELF-RIGHTEOUSNESS.

Could men climb some steep and rugged ascent, and enter heaven with the boast of victory by their own right hand, and give out the impression that they had, unaided, won for themselves the crown of glory that fadeth not away, many would go to heaven who, as things now are, will meet an everlasting overthrow.

CODE OF HONOR.

Where is there even a single article, in which the law of God and the law of honor do not clash with each other? At the very first glance at them, we see one of them positively forbidding, and the other peremptorily enjoining revenge and murder. What impious effrontery, what dreadful hardihood of guilt is displayed in setting up *any* code, but especially *such* a code, in direct and known opposition to the law of God.

Is there to be found in the annals of all the bedlams, a specimen of insanity, more wild and awful, than he presents, who, knowing it is God that says, "Thou shalt not kill,"—ventures, in compliance with the execrable code of honor, to preface his sin, by throwing away the possibility of repentance, and puts in peril two immortal spirits, and goes himself or sends before the last, dreadful bar, an unprepared soul, with the fresh guilt of double murder upon it? It is madness, without the loss of reason, and as much to be execrated as to be pitied.

A man may have that in his blood, which will embolden him to meet an antagonist on the measured field of death, and put the warm life at hazard, and peril both worlds at once—that in his blood, which will enable him to defy the constant terrors of his much offended Maker, and to look, without recoil or tremor,

on the glowing bosom of an uncovered hell; who yet has not a particle of that courage, which has its noble seat in the mind, so as to enable him to stand firm when threatened with the neglect or scorn of a few miserable companions.

CONSCIENCE.

Oh, when shall conscience, the judge and patron of duty, be the altar instead of the victim, receiving, instead of constituting the sacrifice, as now it too generally does; and the resolution to know and to do what is duty, prevail over every other purpose of the soul? That time has not yet come.

As you are not to offend your own conscience for your neighbor's sake, for that would be to disregard the Creator out of respect to the creature; so you are bound to forego a gratification out of respect to him, however mean his condition or little his respectability, lest you cause him to offend the Creator because of the creature. Admit that such a course would demand the sacrifice of personal independence in a few trifling things. Greater and more glorious men than you have done the same, and so far from tarnishing, it has added lustre to their names.

Whatever that be, for which a good conscience is given, it is too dearly purchased. Whatever you fail to

secure, whatever you part with, keep a good conscience —peace with yourself. There is no enemy like an offended conscience. There is no anguish like self-reproach—no war so fierce as that which a man wages with himself.

CASUISTRY.

A pure conscience, enlightened from above, well-instructed out of the law of the Lord, and not bribed by selfishness, is the best of all casuists. Seldom will a case arise, when *such* a conscience will not immediately and instinctively decide aright.

JUDGMENT OF CHARACTER.

We must not judge of ourselves by the occasional desires that we feel, nor by the occasional resolutions that we are induced to make. They indicate not what we are, but what we are capable of, being under strong excitements. The infallible criteria are our uniform desires and our fixed dispositions. We are, in fact, and in God's estimation, what we habitually are. He

regards us according to our established character, and not according to our occasional deviations from it. And if any man would know what his real character is, and what is the moral state of his heart, let him not always look at himself in one position only, but let him take notice of himself under every change of circumstances. Circumstances reveal character. They cross-examine a man. What a man is, in every variety of conditions, under all circumstances, that he is. If the sick man is anxious and as firmly resolved to be religious, when he recovers his health, then his heart is indeed that way. When the world begins to look bright again to the mourner, if his mind is still directed to Him, to whom in the hour of trouble he betook himself, it is a sign that there was something more than a mere shifting of the thoughts,—even a thorough turning of the mind to God. If they who are gracious when the pangs come upon them, are gracious when they go off from them, they are gracious in reality.

SELF-KNOWLEDGE.

No man will ever find out fully what he is by a mere *survey* of himself. A heart that is deceitful above all things, in order to be known, must be *searched*. The interior must be penetrated, as well as the surface contemplated. *Explore* yourselves, therefore. When a

charge of sinfulness is brought against you, say not, "I am not the man,"—"Thou art the man." David thought he was not, until convicted out of his own mouth, he cried, "Have mercy upon me, O, God, and blot out all mine iniquities." Paul thought he was not the man. He was alive without the law once, but when the commandment came, sin revived, and he died—he found he was the man. Job thought he was not the man, while he only heard of God, but when he saw him, he exclaimed, "Behold I am vile." The publican lived many years, perhaps, before he discovered what sort of a man he was. He made the discovery not long before he went up into the temple to pray. Peter was sure he was not the man, on the evening before the day, when it was publicly discovered that he was. The prodigal son was long in coming to himself. And it now takes a great while to bring a sinner to the open, and intelligent, and hearty confession of his desperate wickedness. And yet if any deny or even doubt his own vileness and guilt, the gospel brings to him no salvation, no joy, no hope.

The subject of the first lesson in the science of salvation is *self*. Neither skip that, nor imperfectly learn it. The second treats of Christ, but it is so dependent on the first, that it will never be rightly learned, till that is learned. No man ever comes to Christ, till he has first come to himself.

HYPOCRITES.

It must be confessed that there do sometimes exist good reasons for applying the odious denomination of hypocrite to a man. In that case let him be exposed. Let not the world spare him, and let not the Church receive him. I have no apology to make for the man, who by one course of action, declares that he is a Christian, and by another, proves that he is a polluted sinner.

How absurd the conduct of the mere professor. He takes great pains, and gets nothing for it but greater guilt and heavier condemnation. He has too much conscience to neglect religion entirely, and too little to make thorough work of it; and thus he loses both worlds. Religion does not, and the world cannot make him happy; and all this happens, in consequence of his trying to be what he never can be, a lover of this world and a lover of God too.

Satan himself has his wardrobe of innocence.

Many are ready to show courage for Christ, who cannot exercise fortitude for him.

INCONSISTENCIES.

Christ's real people are his servants, his subjects, his friends. But of many of his professed people, it may be said, what strange servants! Always at work for themselves;—doing nothing for their Master! What singular subjects!—taking the reins of government into their own hands, and making their own will a law unto themselves. What heartless friends!—preferring the company of the vain and the friendship of the world, above communion with God.

The most important things are the most neglected. In proportion as subjects deserve attention, it is denied them. The life of man is chiefly taken up with trifles. Compare what men are doing, with what they are leaving undone, and you will see with surprise, how much the latter transcends in importance the former.

He that does good without being good, pulls down with one hand what he builds up with the other.

He who by inconsistency becomes a stumbling-block in the church, is the grief of the church, the jest of the world, and the gazing stock of fallen angels.

THE CHRISTIAN.

The real Christian is the only truly prudent man. He has laid up in store for the winter of the grave. He has sown for eternity. He looks through all the future, and provides for it all. He sees the evils that are before him, and from all of them, hides himself in Christ. He is prepared to die, to be judged, and to be glorified. The presence of Christ will be with him in death—the righteousness of Christ upon him at the judgment, and the Spirit of Christ is sanctifying him for glory. He may have no treasure on earth; and no matter if he has not; he is only passing rapidly over it; and if he had, he could not take it with him; but in heaven, his goal, his home, he has a treasure. *It* is where *he* is to be—where he will want it—where he can use it. This is the prudent man. Mark him. Imitate him.

HAPPINESS OF THE RIGHTEOUS.

God is the unchangeable friend of all his people. The same cause which originated his love, must perpetuate it. Whoever frowns, he smiles. Whoever

opposes, he is on their side, able, disposed, and determined to make them happy, pledged by word, and oath, and act, to do it; having said it, and sworn it, and spared not his Son to accomplish it. The *eye* whose glance surveys creation, watches over them, and all but weeps in sympathy with them. The *hand* that sustains the world, holds them in its hollow, and the *arm* that embraces the universe, clasps them to the *bosom* of infinite affection. What a reflection this! Every pain is but a means of pleasure; every trial, but for the refinement of the soul; every suffering, disciplinary; every tear, a seed of joy; and all things relating to the saints, working together for their good. Oh, in this assurance there is life. With this to support, what cannot be endured? What burden can depress a soul, to which this assurance gives buoyancy? What sorrow can come up to this joy? It neutralizes pain; it banishes fear; it diffuses a sweetness through life; it changes the nature of death.

What Christian can doubt that St. Paul, during the time of his imprisonment at Rome, was by far the happiest human being in that imperial city; and that in his Christian experience, from day to day, there was to be found more to be earnestly desired, than could be collected from the longest and most fortunate life of the greatest and gayest of mankind? External circumstances were indeed against him; but he had that within him which was independent of external circumstances, yea, which triumphed over them. What though the spectacles of this earth were excluded from him? The glories of heaven were unveiled to him.

What though the converse of Christian men was denied him? The communion of God and his Son, were vouchsafed to him; and his soul, had, through the eternal Spirit, sweet fellowship with the spirits of the just made perfect. What if his body was confined? His emancipated and unshackled spirit expatiated at large. No tyranny could limit his excursive thought; no chains bind down his buoyant affections. His daily food might have been denied his body, but his soul sat at a perpetual banquet, and he drank daily of the streams that flow forth from that living fountain which is at God's right hand. He felt no want. Read his Epistle to the Ephesians, and judge whether these statements are not true. Would you think it was written in bonds and from a prison? It is one continued and lofty strain of rapture and triumph. Would you suppose that the man who composed this letter, was in instant expectation of being carried out to suffer a violent death? There is not one complaint, or request, or the expression of a single fear, in the whole of it.

Nothing is more frequently a stimulus to duty than a consideration of our privileges. That which comforts, excites. Who can contemplate great benefits, without wishing to be interested in them, and without efforts to make his interest in them sure? Think then of the happiness of God's people.

They are happy in consideration of what God has already done for them. He has done great things for them, whereof they should be glad. His own Son and Spirit he has given, one to die for them, and the other to seal them. Jesus Christ is of God, made unto them

wisdom, righteousness, sanctification, and redemption. The consideration of what God has done for them, should make them happy, because it is a token of the value he sets upon them, and a proof of the tender regard he has for them, and especially because it is a pledge of what he will do for them in all future duration. So argue the inspired writers, "If God spared not his own Son, but delivered him up for us all, how shall he not with him, freely give us all things?" "He that hath begun a good work in you, will perform it, until the day of Jesus Christ." In giving them the Spirit, he has given them "the earnest of the heavenly inheritance." They may reason from what he has done, to what he will do. Having not withheld his Son, he will withhold no good thing. Having given them grace, he will give them glory. Having purchased them at so great a price, he will never give up the possession of them. They cost him more than the universe of creatures could offer for one of them. "Being now justified by his blood, we shall be saved from wrath through him."

They have abundant cause to be happy, in view of what God is to them. He is their God. The self-existent, eternal, immutable, almighty Jehovah, is their God; not as he is the God of others, but by a peculiar relation to them. He is their God as he was Abraham's. He is related to them by covenant. He is bound to them by promise. He is the preserver of all men, but especially of them that believe. To them, alone, has he pledged his blessing, and made over his attributes. They alone, can say, "God is our

refuge and strength. The Lord is our Shepherd." It is only in consequence of this peculiar relation, that one can say, "Oh, God, thou art my God. The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower." Others have their gods in whom they put their trust, and from whom they seek their happiness, but none of them is like unto the God of Jeshurun. They can neither hear nor save; "but our God is in the heavens, he hath done whatsoever he hath pleased." "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." For this comprehensive reason they are happy. How could they be unhappy? How could they want any good thing? But in particular,

They are happy because they are specially under the divine protection. The eternal God is their refuge. They have the privilege of flying to him, in every time of alarm, and from every species of danger; and they always find his arms open to receive them, and his omnipotence ready to defend them. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." "Because they make the Lord their refuge, even the Most High their habitation, there shall no evil befall them." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." And Oh, how much they need a refuge. How often they have occasion to fly to some place of safety without themselves. How many dangers beset them. How many foes assail them. What terrors

they often experience. How unsafe and unhappy we all sometimes feel ourselves to be. The principal thing from which, as sinners, we need a refuge, is the justice of God, which pursues us on account of our sins, and most righteously requires our blood. This is the chief danger to which we are exposed. Where shall we find safety from the pursuit? From this and from every danger, God in Christ, is the believer's refuge. He fleeth unto him, and is safe, even from his wrath. From the pursuit of justice, he flies, through the veil that was rent, into the most holy place, made accessible by the blood of Jesus—he takes hold of the mercy-seat, which that blood propitiated, and from which no soul was ever dragged to be executed. The same mercy-seat is the place where conscience, no less than divine justice, beholds a perfect satisfaction. Verily, the good man has a shelter in reserve from the storms of adversity. He has an ark prepared against the deluge of fire. He has a safe spot to resort to, when the elements shall melt, and the earth be undergoing its dissolution. But,

They are happy because they have God for their sure support. "Underneath them are the everlasting arms." "How can they sink with such a prop?" What burden can be equal to this support? What weight can be laid upon them, that can countervail the strength of these everlasting arms? Under all the actual calamities of life, and possible trials of death, cannot these arms bear them up? Christian, dost thou not feel a courage to meet them all, if thou mayest have this support, these arms placed underneath thee? If thou

art an Israelite indeed, thou shalt have it. Hast thou not already had it in some measure? Hast thou not been supported beyond the strength of nature, and the power of philosophy to support thee in thy past trials? Wouldst thou not, on many occasions, have sunk, as some have, if it had not been for these everlasting arms? Well, thou shalt have the same sure support in all time to come. "He hath said, I will never leave thee, nor forsake thee—as thy day is, so shall thy strength be—he shall deliver thee in six troubles, and in seven there shall no evil touch thee." In view of every danger thou hast to meet, of every enemy thou hast to encounter, and of every trial thou mayest be called upon to endure, in view of pain, sickness, and bereavement, in the appalling prospect of death, and the convulsions of the last day, and the tremendous judgment, he says to thee, "Fear thou not, for I am with thee, be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." And thou mayest say, "Though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff, they comfort me." Happy art thou, O, Christian, "who is like thee, O, saved of the Lord."

Passing by, for brevity's sake, several considerations, illustrative of the happiness of God's people, take one

more particular. They are happy, and there are none like them, in view of what God will do for them hereafter. What will he do for them? I will tell thee what he will do for them, if thou wilt tell me what he will not do for them. What will he not do for them, having already done so much, and having done it for them when they were enemies, what will he not do for them, now that they are friends? Having exercised all bountifulness towards them, whilst there was much in them to disapprove, what will he not do for them, when they shall be objects of unmixed complacency? Having begun in such munificence, will he not only maintain it, but according to his usual method, proceed to something yet vastly greater? Is there any thing too great or too glorious to expect from that love of God, whose first fruit was the gift of his Son? What will he not do for them in answer to the prayers, and in remembrance of the sufferings of that Son, and for his sake? How inestimably precious must be the inheritance of the saints, if it bears any proportion to the price at which it was purchased.

We know not what God will do for his people. We know we are now the sons of God; but what we shall be, doth not yet appear. Yet this we know, we shall be like Christ. We know that being children, we are heirs of God, joint heirs with Christ; but what the inheritance is, we know not, only that it is incorruptible, undefiled, unfading. Yes, we do know in general, that "he that overcometh, shall inherit all things." We know that God has made great preparations for those that love him; but the nature of the joys and

glories we know not. Eye hath not seen any resemblance of them; ear hath not heard any description of them; nor have they in *any* wise entered the heart of man. We know not what heaven is; but we know that there is no night there, no pain, no sorrow, for God shall wipe away all tears from all faces; the wicked shall cease from troubling; the weary shall be at rest; yea, more, shall drink in pleasures for ever more at God's right hand.

THE SAINT AND THE SINNER.

If Christ should say to the wicked as to the righteous, on the last day, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink," &c., they would not ask, "when saw we thee hungry?" &c. They would think themselves deserving of the commendation; for they always contended that they had good hearts and loved Christ. Just so it is now. His enemies most confidently and strenuously assert that they do love him, while his friends are very suspicious of themselves, often doubt whether they do love him, and are always slow to declare it, and when they do, it is always with regret that they love him so little.

Christians wonder why they *should be* saved. Sinners wonder why they should *not* be saved. The sinner asks, "What have I done?" The Christian, "What

have I *not* done?" The sinner says he does the best he can. The Christian knows he does not. Who was it that said, "Behold, I am vile?" Was it Saul, Judas, or Jeroboam? No. It was Job, "a perfect and an upright man, one that feared God and eschewed evil."

The habits of the evangelically righteous man are holy; his sins are but occasional acts, contrary to his fixed habits; whereas, with the unregenerate, it is just the reverse. He may do good actions, but his habits are sinful. The Christian acts out of character when he sins; but when the other sins, he acts in character. With the former, sin is a digression; with the latter, it is the main story. The one walks in the ways of obedience, though he is guilty of occasional aberrations; the other walks in the ways of disobedience habitually. Devotion is with the Christian a habit, though he be sometimes indevout; so is trust in God, though he sometimes distrust him; so is the strictest sobriety and the severest rectitude, though he may occasionally be betrayed into acts that are opposed to these virtues.

It must be acknowledged, that if the sinners are not out of their senses, the saints are. There is madness somewhere. If Festus was not beside himself, Paul certainly was. The one party or the other is dreaming. Who is it? Paul or Festus?

REFLECTION.

I suppose one important distinction of the present world from the future, to consist in the power we have now of hiding from the truth—of selecting certain sub jects of meditation, and excluding others—in short, in flying from thought. Hereafter it will not be so. Then thought will overtake the fugitive from it. An eternity of reflection is coming after this life of action. Oh, God, when man, thy creature, shall be laid under the arrest of his own thoughts, when thou, by the simplest action on his memory, shalt set all his sins in order before him, even as they are now in the light of thy countenance! * * * * I purposely leave the sentence incomplete.

SENSE OF GUILT.

The sense of criminality, of which all men have experience, the feeling of being in fault, of being to blame, is unlike every other feeling. Of all feelings, it is the most painful, it is the least supportable. Philosophy may assist the soul to bear up under other pains; but she affords no support to those who suffer

under this. And Christianity can afford no relief to the sense of guilt, but by that wonderful expedient through which she removes it. How different this feeling from the sense of loss, the sense of disappointment, the feeling of bereavement. These are painful. It is painful to be bereaved of good, to pass from prosperity to adversity, to experience in any respect, a reverse of fortune; but how inexpressibly more painful it is when one has to reflect that himself is the culpable cause of the change. How it adds to the weight of misfortune and calamity, when one is obliged to acknowledge that he has criminally brought it on himself. There is scarcely any thing that a man cannot bear, if he may but reflect that it is not of his own procuring. But all support is withdrawn, when, of any evil he is enduring, it may be asked, "hast thou not procured this unto thyself?" and he is unable to deny it. The bitterest ingredient in the cup of perdition, will be the consciousness of its victim that he himself has mingled that cup. The thought of heaven would not be so painful to the hopeless inhabitant of hell, were it not for the accompanying reflection, "I too might have been there—that heaven was open to me, and I might have entered it—nothing kept me out of it but my own will—this wicked heart." There will be that feeling in every lost soul: "I am here, because I would be here; I am suffering the consequences of my own free choice; I am eating the fruit of my own voluntary doings."

THE IMPENITENT MISERABLE OF NECESSITY.

It is no disparagement of God's omnipotence that he cannot make a sinner forever happy for two reasons. *First*, he cannot do what he cannot will to do, what his moral perfections forbid to will to do. He cannot make the depraved heart happy, while it continues depraved, for the same reason that he cannot lie. There is *another* reason why he cannot do it, because it is repugnant to the nature of things. He cannot make a sinful heart happy, for the same reason that he cannot make matter think, while it remains matter; for the same reason he cannot make his own nature mortal.

At the judgment, every sinner will be speechless, and confounded, and not from intimidation, but from conviction. That silence and confusion will not be produced by any array of terror, by any display of mere power, but by the clear exhibition of truth. Nor will the truth exhibited, be any thing new and before undiscoverable, but the very truth that now lies neglected on the pages of the sacred volume. But then it will be more distinctly displayed, and the attention of every mind will be fixed upon it, and it will make the impression of itself, which now, for the most part, it does not, though it be cursorily contemplated sometimes. The truth remaining the same, and the sinner the same, his misery will eternally be necessary. "Hell is the truth seen too late."

There is no suffering like that which has its *source* in the mind. All suffering has its *seat* there. But some has its *source* there. The pain of sensation is not to be spoken of in comparison with the pain of reflection. Nothing hath such an edge, nothing such a point as thought, memory, consciousness, anticipation. There are no feelings of anguish like those which sometimes stand connected with these mental operations. No knife cuts so keen as reflection, no dart pierces so deep, no fire burns so fierce. We are sometimes asked, if in our opinion the punishment of sense constitutes any part of the retribution of the lost, and especially if we suppose there will be the presence and action of material fire on the miserable subjects of perdition. We may answer these questions, by ourselves asking, What if there be no punishment of sense, no action of material fire? What is gained to the mind by that admission? There will be at least the punishment of thought, the action of immaterial fire. There will be the truth, intended by such figures as these,—"snares, fire, brimstone, and an horrible tempest." There will be that to the mind, which fire is to the body—the remembrance of a lost heaven, a neglected soul, a slighted Saviour. And the soul will nourish within itself, a restless, corroding something, which will be to it the worm that dieth not. Even here, in this childhood of our existence, and in this world of mercy and hope, it is not unfrequently a man's most impassioned and earnest prayer, that he may be saved from his own thoughts and reflections. In the short space of some twenty, thirty, or fifty years, men often come to dread no being so much as them-

selves, and to deprecate no society so much as self-communion, and to fear no reproaches, like those which are whispered from within. And we know to what expedients they often resort to forget, and as it were, escape from themselves. Did you ever think what sort of an eternity must lie before such persons, when the object of their disgust and dread shall be ever near them, under their eye, when all their employment shall be thinking, and the only subject themselves; when no opiate can drown reflection, and the maddening inebriation of the mind, will be only such as is consistent with the most vivid impressions of the past, and the clearest perceptions of the future.

When pain of body is suffered, there is refuge and support in the mind; but when the mind itself is writhing in agony, from the cruel thrust of some thought, the deep piercing of some remembrance, or from that gnawing, called remorse, there is nothing back of the mind to take refuge in. The Christian from his mental sorrows has a refuge in God. But the sinner has none. The Christian has underneath him the everlasting arms. But the sinner has nothing under him for support. This is what is meant when it is said, "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" May you never know how insupportable such a spirit is! A soul stung by itself —a soul its own accuser, executioner, and enemy—a soul whose reflections and anticipations are so many envenomed arrows. The accusations and reproaches of all other beings are less to be dreaded, than those you may heap on yourself. It were better that every other

intelligence should be acquainted with your sins, than that they should be known to your conscience; better they should be emblazoned on every other record, yea, written in flaming capitals, and exhibited to the whole universe, than that they should be remembered by yourself.

DELAY.

"I am waiting," says the sinner. For whom does he wait? For God? God is ready for him. Waiting! What folly to wait for one's self to act!

Every sinner being dependant on the aid of the Holy Spirit for a disposition to embrace the Gospel offer; it cannot be safe for him to delay his surrender to Christ, except on this condition, that God agrees to it. If he agrees to a postponement, let it be so. But where has he given his consent? Has he not, on the contrary, threatened most severely all who hesitate?

He is in a sad way, whose income never met his expenses, and whose expenses are daily becoming greater, while his income is daily becoming less. It is just so with every sinner who defers repentance. He is like a man unskilled to swim, who is by every step he takes, going further from the shore, and into water of greater depth, besides becoming every moment more and more exhausted,—the man plunges on, while ten

thousand voices on the shore, call and conjure him to stop and turn; and that which calls loudest, and conjures most earnestly, is the voice of God: "Turn ye, turn ye, for why will ye die. As I live, saith the Lord, I have no pleasure in the death of him that dieth; but that he turn from his wicked way and live."

What can exist hereafter, that does not now exist, to give sinners the disposition to repent? What inducement will there be that is not now? Circumstances may indeed change. Adversity may overtake a man. He may be sick—he may be afflicted, and he may feel himself to be drawing near to death, and under these circumstances, he may have some inclination to religion, which he has not now. But it is not every kind of inclination to the subject, that will answer the purpose. A man may have a disposition to be saved, yet no disposition to trust in Christ. Now the former without the latter is of no avail. The awakened sinner has some disposition towards religion, yet how long he remains, notwithstanding this, without the willingness to be a Christian; and sometimes dies without it. So sometimes the sinner on his death bed, is exceedingly solicitous about his salvation, and it seems as if there was nothing he would not do to secure it, and yet after all, he is not willing to give his heart to God. Perhaps if any sinner were sure of dying in a day, he would have some disposition towards religion. And yet with this certainty of death before him, he might be as far from the *right* disposition towards religion as he is now. Every sinner is dependant on God for the disposition that availeth. He never will

have it until God give it to him. Make his circumstances ever so favorable, and still it does not exist. The heart did never originate, and will never originate this disposition. It must come from God; and "He has mercy on whom he will have mercy."

He knows not what he does, who puts off repentance from the certain present, to the uncertain future; or if he knows, he does a deed of daring, which would signalize the most nefarious spirit in the dark dominions of eternal death.

To-morrow exists not but in anticipation. It is but the reflection of time—the shadow of a day, that recedes continually as we advance, till it is lost in eternity. To-day is all of time that we have.

Should any ask, how long a time it will require to make up the mind rationally, deliberately, and fully, to embrace Jesus Christ as the Saviour? I answer, just as long as it takes a drowning man to make up his mind to let go the little twig which he has in his hand, and lay hold on the spar that is thrown out to save him.

Delay is refusal; and refusal is base ingratitude; and ingratitude is full of danger. When men say, we will repent and be reconciled to God by and by, they say we will not repent and be reconciled. All *honest* purposes of repentance relate to the present time.

PRIDE.

The will of God appoints the measure of understanding, wealth, power, beauty, pleasure, and influence, which each shall have. Here is an abiding and unanswerable reason why none should glory and none should envy.

There is another consideration which evinces the unreasonableness of both pride and discontent. It is that men are not proprietors, but stewards, holding whatever they have in trust, to be accounted for to God. Therefore, the man who boasts of his superior endowments, does in effect, boast of the heavier account he will have to render, and is virtually proud of the more aggravated condemnation to which unfaithfulness will subject him. And the discontented does as really lament that he has no more onerous burden laid upon him, no more goods to give account of, and that unfaithfulness in employing his talents, will only expose him to a comparatively light condemnation. It would be quite as reasonable for men of great endowments to murmur against the Almighty Dispenser, and to be envious and discontented, because they are placed over so much, as for men more moderately endowed, to do the same, because they are placed over so little; inasmuch as it is certainly more easy to be faithful in few than in many things, and the precious reward of faithfulness in every case, however small the trust, is everlasting life, and an entrance into the joy of the Lord.

PRIDE AND HUMILITY.

Never do human pride, self-conceit, contempt of others, arrogant pretensions, high thoughts, and haughty demeanor, appear so hateful and hell deserving, as when we place them in contrast with the humility of the Son of God.

Who art thou, O proud man? "A worm and no man," not even worthy of the name of man, since you have become a sinner—a worm taken out of the dust, and crawling through it, to return into it—a poor, exposed, dependant, feeble, timid, mortal creature—aching, tossing, weeping, mourning, decaying, dying—to-day thou art this, and to-morrow thou must be dead, and for thy death mayest be indebted to the meanest insect that flies the air—thy noise all stilled, thy dignity brought down to the dust, thy beauty marred, and thou a mass of matter unsightly and offensive. With all thy courage, thou durst not say this shall not be thy end to-morrow. In intellect too, how weak and erring—how little thou knowest, and even that little, how easily it may be lost; and the mind that is now so proud of its powers and acquisitions, sink into hopeless idiocy. And thy heart, the worst part of thee, deceitful above all things and desperately wicked—thy inward part, very wickedness, whose excesses it takes Omnipotence to restrain, and so defiled, that God alone can purify it—unsusceptible of improvement, it must be

made anew. And thy whole nature, a slave of many petty, cruel tyrants—thy lusts. Where hast thou materials for a crown of pride?

UNBELIEF.

It is a solemn fact, that we cannot reason away unbelief. It is often impossible to convince a man of the sinfulness of that which is agreeable, and the rectitude of that which is inconvenint. And he may be convinced, and yet not do the right, nor avoid the wrong, either as having no inclination, or having a sort of inclination, he may yet feel he is in bondage to evil, unable to do the good he would. There is a moral servitude and impotence, not inconsistent with responsibility and blame.

WORLDLINESS.

So entirely are the most of mankind taken up with this visible world, that if there should come to them the infallible assurance that there exists no other world, they would not have to modify their plans, or alter their

pursuits at all, to conform them to the new and dismal information.

In the decalogue of this world, one of the chief commandments is, "Do as others do, and as the generations past have done." It tolerates no reformers—it listens to no innovations. It cannot away with non-conformists to its establishment. The slightest punishment ever inflicted for such transgression, is taunt and scorn, combined with a malignant pity.

What faith, and perseverence, and firmnesss, were required in Noah, as he laboriously worked at the ark, exposed to the insults and sneers of the unbelieving population that surrounded him, without ever once doubting the divine word, or giving over his work, or ceasing to warn the obstinate and ungrateful multitude. And it requires scarcely less of these virtues in a disciple of Christ in our day, to go steadily forward in the firm belief of things unseen and far distant, in a steadfast adherence to the person and interests of the Saviour, in opposition to the flood of worldliness around him.

ANIMOSITY.

To remember that we have often injured ourselves far more than others have injured us, ought very much to moderate our animosities towards each other. If we

must hate and be indignant, let our greatest enemy receive the full weight of our vengeance, and that in all cases is self.

IDOLATRY.

The idolatry of some mentioned in the Bible, consisted in worshipping the image that fell from Jupiter. The idolatry of many in our day, consists in worshipping the image that fell from God.

PERVERSITY.

It would be strange if some were serious; the circumstances in which they voluntarily put themselves are so unfavorable. It would be strange if they were saved, since they do so much not to be. Many act as if their grand anxiety were "what must we do *not* to be saved?"

INTEMPERANCE.

I ventured to tell a man a few months since, who had just fallen into habits of intemperance, that if he did not reform forthwith, he would speedily ruin himself, soul and body, but he did not believe it, yet he is dead of drink already.

The evil and painful effects of intemperance, do not constitute the penalty of the law against that sin. "The soul that sinneth, it shall die," points to the penalty.

EVIL SPEAKING.

Perhaps no single cause contributes more to banish the Spirit of God from the houses and hearts of men than evil speaking. There are sins of more flagrant enormity, but what sin is more extensively diffused? Evil speaking! Who is without sin in this respect? How common it has become. How much of it there is every day—every where—in the city and in the country—at home and abroad—in every large concourse—and in every little company, and even in the soliloquy of the closet. Who is not among its actors

and its objects? We sacrifice others on this cruel altar, and then we ourselves become its cruel victims. How easily we slide into this sin.

APPLAUSE.

The tooth of slander conceals a virulence that may poison a reputation which a whole life has been spent in earning. The applause of the world! A breath expires it; and how often does the returning inspiration reclaim it.

NOVEL READING AND THEATRES.

I cannot conceive that man, whose twofold business it is to earn his bread by the sweat of his brow, and to work out his salvation with fear and trembling, ought to have much to do with those tales of chivalrous adventure, moving incident, and high wrought fanciful love, which so much abound. The didactic, rather than the romantic, befits human life. Though your pleasure be connected with light and airy fancy, your interest lies in heavy facts.

How often are persons heard to say of certain amusements or employments of questionable propriety, that they are sure they receive no injury from them, however it may be with others. But how came they to the knowledge of this fact? And why do they speak so positively? They may not be conscious of the injury, and yet it may be received. True, the amusement or employment in question, may not maim any member of the body—may not infuriate any passion of the heart; but how can they say that it does not exert any evil influence on the easily susceptible and finely fibred soul? This is not a matter to be decided by feeling. Take for illustration, the habit of attending upon theatrical amusements, or the practice of romance and novel reading. Many contend that both of these are harmless. Without attempting now to prove their hurtfulness, (though I firmly believe it) it may be confidently asserted, that their hurtfulness or innocence cannot be determined by the feelings of persons, while thus employed. The question can only be determined by inquiring into the nature and tendencies of these things, and by carefully investigating the character formed under such influences. If the scenes presented and sentiments expressed at a theatre, or in an amatory novel, can be proved to have a tendency to injure the soul, (and what is more susceptible of injury?) it is absurd to say that they do not injure any particular individual. They do; but here is the secret of the matter. They injure in a way which the individual not only is not conscious of, but cares nothing about. For example, they kill the spirit of devotion, estrange

the soul from God, sensualize and secularize the mind, not affecting, perhaps, the morals of the life, but corrupting the morals of the heart, and hardening it, not to every kind of impression, but to the peculiar impressions of religion. For the heart may be all alive to some kinds of good feeling, such as friendship and pity, while it is as dead as death itself to other kinds of praiseworthy emotion, such as the love of God and of Jesus Christ. Now what do the great multitude care for such effects as these, even should they admit them to be produced? Nothing. Therefore they resort to the theatre and devour romances.

PERVERSIONS.

How many are guilty of the folly of regarding privileges as pledges—present favors as earnests of future blessedness. They suppose that there is no danger of God's changing his method of dealing with them—that being so indulgent to them now, he will never cease to be so. They forget the difference between probation and retribution. They forget that "there are first, that shall be last," and that some "who are exalted to heaven, shall be cast down to hell."

You cannot scourge yourself into the favor of God, nor emaciate yourself into acceptance with him.

Men are often willing to do towards securing salvation, more than is required of them, if they but be permitted to do it according to their own mind and in their own manner. They are agreed to strive to enter in at the strait gate, if they may do it in their own way. It is not to the amount, but to the nature of the requisitions of the Gospel, that they are averse. They are ready to make sacrifices of property and personal comfort, to almost any extent, if these things may but be the price of their redemption.

SELF-DECEPTION.

It is a melancholy and mortifying fact, that men, not only may be and often are deceived, but may and often do, deceive themselves. The cheat and dupe is frequently the same identical individual. And greater is the danger of self-deception, than of deception from any other source. The world is deceitful—riches are deceitful—the devil is deceitful, but the heart is deceitful above all things. We are liable to be imposed on by other intelligent beings. We are still more exposed to imposition from ourselves.

How many hopes are built on the wreck of the Bible.

Strange that any should content themselves with the mere profession and form of Christianity, when so large

a part of our Lord's instructions are intended to show the fallacy of hopes having no better basis.

It is not difficult to imitate Christianity so far as to deceive others. Yea, and to delude our own souls is perhaps still easier. This is a fearful fact, the knowledge of which should cause every one to look well to the foundation of his hopes.

Scarcely a week passes, in which the newspapers, in their obituary notices, do not express sentiments, from which, if true, it would follow conclusively, that the mission of the Son of God to our world, and especially his death, were entirely needless—sentiments utterly subversive of the Gospel, and yet they are mistaken by many for Christian sentiments.

Many saw Christ on earth, who will never see him but once more, when he shall sit upon the throne of judgment; and then will wish they might not see him; they will call upon the rocks and mountains to fall on them and hide them from his face.

Self-knowledge is the most difficult of all knowledge, and self-government the most difficult of all government.

It is sometimes said of one that he has a good heart, although his life is very far from being good; as if it were probable that such evil should proceed from a good heart—such corrupt streams flow from a pure fountain.

It is wonderful how easily men are persuaded that all will be well with them hereafter. They are satisfied

that they shall be happy forever, on evidence that would not satisfy them of the certainty of any other thing whatsoever. They often build their hopes of heaven on a foundation, which they would not trust for one of all their worldly expectations.

I have sometimes thought if the Young Ruler (see Matt. xix, 16—22,) had only lived in the nineteenth century, how differently he would have been treated by our ecclesiastical authorities. They would not have sent him away; they are too anxious to make disciples, and too accommodating in their terms. If he had come with the inquiry, "What lack I yet?" to one church, they would have told him that nothing was wanting but to be of their communion. If he had applied in another quarter, he would have heard this soothing reply to his question, "Why give yourself all this anxiety, young man?—why make all this ado?—you are all that God requires you to be—there never was a more blameless young man—or, if you do come short in any particular, he is a merciful being, he will certainly overlook your failings—you have nothing to fear—he never made you to be damned." Probably he might have gone still further with his question, before he would have received a scriptural answer to it.

"AN HONEST MAN IS THE NOBLEST WORK OF GOD."

What! Honesty the perfection of virtue? What! Is *that* the noblest creation of God, which is consistent with the most consummate selfishness, and which may exist in unjarring harmony with impiety towards God and cruelty towards men? Is rigid justice in one's dealings with his fellow-creatures, the highest excellence of moral character? Why, it is the lowest on the list of the virtues. It is no compliment to a man to say that he is honest, because it is so shameful to be otherwise; and to say it of the dead, as the most that can be said of them, is very much like an insult to their memory. Such feeble praise is heavy censure. He must be poorly off for virtues, who boasts of his honesty. But let it be understood, as the poet hath said, that honesty is the perfection of virtue, and we know the consequence. Most men are satisfied to approach perfection. To be all but the noblest work of God, they think is doing well; for according to this scheme, the man that is all but honest, is all but at the summit of virtue, all but the noblest work of God. The truth is, it is no very great doing, to give every man his legal dues. It is our duty, and our glory, and our happiness, to give to others much more than their dues.

INFLUENCES.

The man who is exposed to evil influences, who sees evil example, who imbibes erroneous doctrine, who frequents evil places, and keeps evil company, is not the only man whose last state is worse than the first. It is a certain fact, with which every moral agent should be acquainted, that a man may grow worse and worse, more guilty and more depraved, under the most benign and blessed influences to which the human character can be exposed; and his progress to evil will seem even to be accelerated by such influences. The case of Judas Iscariot, is a striking proof and melancholy illustration of the truth of this assertion, which may seem to some an incredible paradox. Judas walked in the light of the highest example that ever shone upon earth. Such men as John and his fellow apostles were his companions. Such places as the garden of Gethsemane were his resorts. Such families as that of Lazarus and his two sisters he visited. Such sounds as those of prayer and praise he habitually listened to. He heard the Gospel from him, in whose breast the grace that originated it dwelt, and who spake as never man spake. He witnessed daily deeds of benevolence. He inhaled the most healthful atmosphere, and listened, and moved, and had his being amid the most benignant influences. And yet what he became all know, a traitor, a deicide; worse than he would have become if thieves had been his companions, and murder and

rapine his employ; a more depraved and guilty being than he could have become under any other supposable circumstances. And why? Because he carried and cherished in his heart, and would by no means part with one depraved disposition—accursed covetousness, which defeated, yea, vitiated, in their effect on him, all good influences.

WHERE ARE YOU GOING?

How common is it among men to desire to know what is thought of them by their friends and acquaintances; and if their name has been carried across the waters, and to distant countries, they feel a desire to know whether it is well or ill esteemed. Strange then that men should feel so little interest in ascertaining whether the family in heaven, the innumerable company of angels, and the just men made perfect, have ever hailed and in songs celebrated their repentance. Why have men no curiosity to know, especially, in what estimate they are held by the blessed Trinity? Many seem not to care whether He smiles or frowns, whose smile is heaven, and whose frown is hell.

Oh, the strange infatuation of men! What will be the next news from Europe? Which way the price of some staple commodity is likely next to fluctuate? Who will next be the chief magistrate?—are the ques-

tions which interest most men. But where are they going to pass their immortality? What is to be their state forever? Whether are they maturing for heaven or hell?—are uninteresting inquiries.

We need not travel to the pole to ascertain how it points—the little needle of the compass tells us. Nor need we look at the sun to find its place in the heavens—the dial plate can tell us. So is the heart to him that studies it, the index of the direction and destiny of the soul.

DEATH-BED REPENTANCE.

As for that sorrow and regret which is felt by the sick and dying, let it not be mistaken for repentance. It proves nothing. It is a miserable hope that is built upon it. No man has any assurance that since the foundation of the world, more than one man, repenting thus late, repented savingly; for the dying man has no opportunity to "bring forth fruits meet for repentance," and only "by their fruits shall ye know them."

Perhaps nothing would more strikingly illustrate the deceitfulness of sin, than the perversion thereby produced, in regard to future repentance. It tells how many excellent opportunities there will be for repentance in the progress of life, seasons of afflictions, periods of leisure, occasions of sickness, and what a

golden time the last, the sickness that shall be unto death, will afford, what a glorious opportunity then, in the midst of medicines, and in the company of nurses, and physicians, and pastors, when there is necessity to constrain, and agony to urge on, and no world to attract, no friend to oppose, no formidable cross to take up, but death is in near view and every thing favorable! The poor sinner is made to think a return of the Pentecost would hardly equal such a time in advantages for repentance! He forgets that the soul is not merely bound with filaments—that there are chains to be broken. He forgets that in making peace with God, the divine consent and concurrence are as necessary as his. He forgets too, that true repentance is not a mere sorrow, and that there is a sorrow for sin, for which hell is a penitentiary.

There is among the realities of this world, what answers to that which in the parable of the virgins is set forth in figure. A person, he may be one of those who have borne the lamp of the Christian profession, and gone forth to meet the bridegroom, makes in one of his last hours, perhaps his very last, the painful discovery that he has no grace in his heart. What shall he do? His mind is now awake. But the approach of death has already been announced; and the cry, "he cometh, he cometh," has been reiterated in his ears, and he hears the fatal foot-fall at hand. What shall he do? He has no time to lose. He applies to those around him; but all the help they can afford is friendly counsel —"go buy;" and he hastily goes; and with tears and sighs he asks for the holy oil; and he offers the world,

upon which he has now no claim; and he proposes to give his all, which is now nothing; and he enlists as many as he can in his behalf; but death, inexorable, uncourteous, intrusive death supervenes, and draws his impervious curtain around the scene; and he is gone! Friendship, thinking that importunity effectual prayer, and that warmth and earnestness, the effect of love's enkindlement in the heart, calls these exercises, religion; and supposes that the flown spirit has found easy and abundant entrance through an ample, and wide, and open door. But it is to be feared he found the door shut. He slept too long. He began too late. He was in earnest—he lost not a moment; but it was too late when he began. Ah, that noise and bustle, that the fearful soul sometimes makes on the eve of its departuer, about its salvation, I place little dependance upon. It is thus that animal feelings when highly excited, exhibit themselves. All this may occur, and yet the Holy Spirit be afar off.

CONVERSION.

The subject of sudden and instantaneous conversion has given rise to much debate. The whole difficulty that has been gathered around this subject, may be removed by making one obvious distinction. *Conversion* is sudden, is instantaneous; but *religion, piety,*

or *sanctification*, is progressive. In other words, religion is progressive, but the first step in that progression is instantaneous.

I have long since ceased to marvel at the doctrine of regeneration.

FAITH.

That any individual may have the benefit of the provisions of the Gospel, a personal act or exercise on his part is indispensable. "Whosoever *drinketh* of the water that I shall give him, shall never thirst." Not if it be provided, not if it be set before him, shall he be secured against future thirst; but if he *drink* of it. So, "the Gospel is the power of God unto salvation, to every one that *believeth*." And, "to as many as *received* him, to them gave he power to become the sons of God." And "whosoever *eateth* my flesh and *drinketh* my blood hath eternal life;" but "except ye *eat* the flesh and *drink* the blood of the Son of man, ye have no life in you." "These things are written that ye might *believe* that Jesus is Christ, the Son of God, and that *believing*, ye might have life through his name." "By him, all who *believe* are justified from all things." "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but *faith*, which worketh by love."

It then appears that a personal *act* is necessary; not many acts, either ceremonial, or moral, or both, as some vainly suppose, but *one* act. Our salvation does not depend on our doing many things. That is the imagination of self-righteousness. "Herod did many things," but he did not do rightly *one* thing. And this is necessary on the same principle, and for the same reason that drinking is necessary in order that water may allay one's thirst. The requisition is no more *arbitrary* in the one case, than it is in the other. The necessity in either case is equally *absolute*. The act of believing can no more be dispensed with in the one case, than the act of drinking in the other. A thirsty man is not beneficially effected by water, however abundant it may be, however accessible it may be, except he drink of it; neither is a lost man benefitted by the great salvation of the Gospel, except by faith he receive it. Of what advantage is a fountain of water to him who does not drink of it? Of what advantage an atonement for sin to him, who does not appropriate it to himself? Drinking is as necessary to allay thirst, though not in the same sense, as water is. So faith is as necessary to the salvation of any individual, as the work and passion of Christ were. A man's thirst is allayed by drinking, as really, though not in the same sense, as by water. So a sinner is saved as really, yet in a different sense, by believing, as by the righteousness of Christ. Hence, we are said to be justified by faith, as one is said to be refreshed by drinking, the act of receiving being put for the thing received. So it is said, "thy faith hath saved thee,"—"thy faith hath

made thee whole." There is no help for a man suffering under thirst, if he refuses to drink. So there is no help for the sinner, who refuses to receive Christ. The man, in the case supposed, as certainly dies of thirst, as if there was no water. So the sinner as certainly perishes, as if there was no Saviour, and no atonement. He perishes, however, under different circumstances, and all that is peculiar in his circumstances goes to aggravate his perdition. He perishes within sight and even within reach of the Saviour. If he would but look, he should live. His own perverseness destroys him. His obstinacy is his ruin. It is as if a man should lie down by a fountain to die of thirst. He dies under circumstances the most aggravating. So dies the sinner.

FAITH AND PRACTICE.

Men love to suppose that they are irresponsible for their faith—that inclination has nothing to do in the matter, but evidence every thing. Ah, if it be so, how comes it to pass, that we so uniformly find the worst practice in connexion with the worst belief? If belief is decided altogether by evidence, how happens it that those who act most iniquitously, uniformly believe most erroneously? According to this theory, bad men ought to be found with as correct views as good men. I like

Christ's account: "Light has come into the world, and men loved darkness rather than light, because their deeds were evil."

REPENTANCE.

No one denies that some sinners ought to be ashamed of themselves, as for example, liars, thieves, adulterers, adulteresses, hypocrites, the dishonest, the ungrateful, and many more. But I affirm that all sinners have reason to be ashamed of themselves, and that the course they all pursue is dishonorable and degrading. The blush equally as the tear becomes every sinner. To look back on the past with shame, no less than with sorrow, behooves him. If he have no cause to be ashamed before men, yet he has great cause to be ashamed before God. If we need not blush for our treatment of our fellow-creatures, yet ought we not to blush for our treatment of our God and Saviour? All true penitents do blush as well as weep. They are ashamed as well as grieved for the things they have done. Was it not so with the publican, who neither looked up, nor approached the place where those esteemed worthy worshippers stood? Was not Job ashamed, when he said, "Behold I am vile, what shall I answer thee?—I will lay mine hand upon my mouth —I abhor myself, and repent in dust and ashes"?

Hear Ezra too, "Oh my God, I am ashamed, and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Daniel said, "Oh, Lord, righteousness belongeth unto thee, but unto us confusion of face, because we have sinned against thee." Ezekiel, speaking of the repentance of Judah, says, "Then shalt thou remember thy ways, and be ashamed; and I will establish my covenant with thee, that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord God." And again, "Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations. Not for your sakes, do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." Paul also says, that his brethren to whom he writes, in Rom. vi, 21, are now ashamed of unprofitable things previously done by them. If the sense of shame for having sinned, be not felt now, it certainly will be hereafter. David in speaking of the resurrection says, "Some shall awake to everlasting life, and some to shame and everlasting contempt." The sense of shame will be one ingredient in the perdition of the ungodly. There will be the burning blush, as well as the scalding tear.

"AND THE LORD TURNED AND LOOKED UPON PETER."

He uttered no word—he made no sign—he simply looked—the eye of the disciple met the eye of the Lord, and it was enough. I dare not attempt to describe what that countenance expressed, and what that steadfastly fixed eye conveyed. No language can set it forth—no pencil has power to represent it. It was not one simple expression. It was not reproof alone, nor was it all pity, nor all indigntion, nor all sorrow, but a mingling of many emotions into one compound expression. It chided, it convinced, it pitied, it lamented, it invited, it subdued. Peter understood its manifold meaning, and felt its mighty power. Its eloquence was irresistible. Its pathos pierced his very soul. It was a look of mild upbraiding: "Thou dost not know me, Peter!—me, thy Lord, whose glory thou sawest on the mount; whose sorrow thou didst witness in the garden. Didst thou not know me then? Was it not thou, that saidst a little while ago, that thou wast ready to lay down thy life for me?" It expressed a deep sense of injury. "And thou, Peter, art thou too among mine enemies?—hast thou also taken side against me?—did I deserve this at thy hands?" It was a look of compassion. It seemed to say, "Poor unhappy Peter, alas! what hast thou done?—how thou hast wounded thy own soul!—what work for repent-

ance thou hast made!" It did not indignantly repel him. It did not say, "I disown thee, as thou hast done me. I cast thee off from me now, and I will deny thee before my Father." It seemed to say, "Notwithstanding thy perfidy, I have still a place left for thee in my heart, if thou wilt return to me. I will still own thee, though thou hast disowned me. Go and commune with thy heart on what thou hast done." There was also power in that look of Christ. It convinced, it melted, it overcame him quite. Grace went with it to his heart. And Peter remembered the word of the Lord: (how astonishing that he should have forgotten it until now). The tender scene that had taken place in the communion chamber, his promises and his protestations, all rushed into his mind at once, and he went out and wept bitterly.

WHAT WE HOPE FOR.

Think not, ye whom God has called by his word and Spirit out of the community of the world, that the object of your vocation is mere service or mere suffering. It is true you are called to serve and to suffer, but you are also called to enjoy. Are you acquainted with the labors of your calling, and the trials of your calling, you should also know "the hope of your calling." Light is the task imposed upon you, and it is

soon performed; and short, though sharp it should be, is the trial ye have to undergo. What are these to the exceeding and eternal weight of glory, which these not only precede, but work for you. "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body; then, this corruptible having put on incorruption, and this mortal immortality, shall be brought to pass the saying that is written, "Death is swallowed up in victory." "There remaineth a *rest* for the people of God; there is no night there; the Lamb that is in the midst of the throne, shall feed them, and shall lead them to fountains of living waters; and God shall wipe away all tears from their eyes." O, Christians, "know what is the hope of your calling."—and yet it passeth knowledge. "It doth not yet appear what we shall be —eye hath not seen, nor ear heard, nor heart conceived, what God hath prepared for them that love him." Peter speaks of the object of this lively hope, as an inheritance incorruptible, undefiled, unfading, reserved in heaven for us. John says, "We shall be like him." Paul says, "We shall be ever with the Lord." And the Psalmist testifies, "In his presence is fulness of joy, and at his right hand are pleasures forevermore." Jesus himself, says, "I give unto thee eternal life—I appoint unto you a kingdom—ye shall sit with me on

my throne." Hereunto are ye called. And ye should know it, that ye may admire and celebrate the goodness and grace of Him who hath called you into his eternal glory by Christ Jesus. Ye should know it, that ye may derive consolation in every sorrow, and support under every trial. Ye should know it, that the prospect may animate and inspirit you for every service and every suffering; and that, forgetting the things that are behind, ye may press towards the mark for the *prize* of your *high calling*. In short, ye should know what is the hope of your calling, that ye may walk worthy of it. Know then this hope, and forego every other expectation, and reckon every other object of pursuit, in comparison with this, inferior, yea, base and unworthy of you.

LOVE.

Religion is the most excellent of all things. Love is the most excellent of all exercises. Religion is love. God is the most excellent of all the objects of love. And religion is the love of God.

The benevolent spirit of the Gospel forgetteth nothing but itself.

He who does not love all the saints, does not love any of them aright. If one loves only Christians of

one denomination, it is for their sectarianism, and not their saintship. The image he loves, is not Christ's, else he would love it wherever found.

LOVE AND FEAR.

If we may be cold and indifferent towards God, we may with infinitely more propriety be so towards the whole creation. It were easier to prove that the heart ought to be engrossed with God, and exhausted upon him, so as to be incapable of excitement from any other object, than to prove that it need not be occupied about him at all. That he alone, should be regarded, and admired, and loved, to the neglect and contempt of all creatures, is a proposition more capable of being maintained, than that no admiration and love need be felt towards him. Not that it is right in fact, to be unaffected by things around us, and be literally affected only by the character of God.

Terror may frighten us into a forced submission; but it is love alone to which the soul voluntarily yields. Terror may attack and carry the citadel, but the heart capitulates to love alone. Fear may induce us to conceal our enmity, but love slays it.

LOVE OF TRUTH.

The paramount love of truth, the ingenuous openness of mind, constitutes the true nobility of nature, which is not derived by blood, nor conferred by princes.

I would not, for the credit of all Mr. Pope's poetry, have been guilty of being the author of those two famous, I might say, infamous lines, in which he speaks slightingly of truth.

It is but a little truth that we get by intuition, only the axioms of science, the first principles of knowledge. And every thing beyond intuition, requires study and labor, and these will not be granted without an ardent love of truth. Men of the greatest minds have all paid this price for truth. It was not by merely looking up to heaven and listlessly asking, "What is truth?" that Newton made his sublime discoveries in astronomy. Nor did the putting of that question once, draw forth from the mind of Locke, the principles of his Essay on the Understanding. Nor did one interrogation of nature, reveal those secrets which Bacon and Boyle have communicated to the world. No; they repeated the questions, they studied, they implored, they waited, they sought for truth as for hid treasure, and at length their faithfulness and perseverence were rewarded. If such men, in pursuit of such truth thus acted, shall we expect to find the knowledge of God, without a patient, and industrious, and candid course of inquiry, renouncing prejudice, and imploring light from God's Spirit?

TRUTH AND CHARITY.

The spirit of Christianity is entirely *liberal* in its *desires*, *prayers*, *efforts*, and *communications*, but not of course in its *opinions;* for there is no room for liberality in reference to these. A liberal Christian, if the term be intended to characterize him with respect to his religious sentiments, is an absurdity. We must believe according to the facts and evidence within our reach. What it appears to us that the scriptures teach, after a close and prayerful examination of them, we must believe. And were our hearts enlarged to entertain all the charity of heaven, it could not alter, and it ought not to alter, our belief. Charity can never affect our belief, but by first affecting the things believed. We can change our creed only by changing, what is manifestly impossible, the facts and truths comprehending our creed. We often hear it said by men, that they have charity for all, meaning thereby, that they believe all are in a safe condition in reference to a future state, or that those who live under the influence of Paganism or Mahomedanism, are about as well off, as those who live under the Christian system, and one Christian denomination scarcely to be preferred to another. Now whether there be *truth* in this, is another question; but there is certainly no *charity* in it. There may be charity in connexion with this belief. But there may be quite as much in connexion with the opposite belief. Charity does not qualify *opinions*, but *affections* and *actions*. ***Feel***

charitably, *act* charitably, think *truly*. If one's charity is to be decided by his own opinions, as in common parlance, liberal or illiberal, then what was HE, in respect of charity, who said, "Strait is the gate and narrow is the way that leads to life, and *few* there be that find it." Was he not charitable, yea, charity's self? Yet you see what an opinion he expressed. It is said, "we must have charity:"—so we must, else with all things beside, we are nothing; but we must also know what charity is. Whether is not he more charitable, who goes and spends his life and employs his talents in the self-denying service of a missionary to the heathen, even supposing him to act on an error of judgment, than he who stays at home, and sitting in the midst of his comforts, proclaims that the heathen are as well off without the Gospel as with it? I cannot help deciding in favor of the former, that he is more like Paul,—like Jesus. Ah, it is easy to talk charitably, and, (if you like the language,) to think charitably; but to entertain charity in the heart and to enthrone it there, and from its deep impulses to *act* and to *endure*, with constancy and without wearying, therein lies the difficulty of charity, "the labor of love." Paul would not have been considered as very charitable in his opinions; but in his desires, in his deeds, and in his endurances, what mere mortal ever went beyond him.

HEAVENLY-MINDEDNESS.

Few of the secular duties of life, lawfully pursued, require more than the hands and the occasional attention of the mind. One of the most profoundly metaphysical books that ever was written, was all thought out upon a shoemaker's bench. Might not that mind have been in heaven? As to those things (for there are such,) that cannot properly be attended to without engrossing the whole mind, let the mind for the time, be given to them, for, if lawful, they interrupt not the heavenly conversation more than sleep does.

It requires much of the spiritual mind to enable one to leave this world without regret, and enter the other without fear.

The secret of enjoying *this* world, is in having the heart fixed upon the *next*. So strange a thing is this world, that if you look to it for satisfaction, it will deceive and disappoint you; but if you look away from it to God, it will pursue you with blessings. The man, whose hope riseth to God, hath not only freed himself from its tyranny, but hath gained an absolute dominion over it; so that whether it smile or frown—whether it gives or withholds, it is all the same with him who lives upon the unfailing promise that "all things shall work together for good to them that love God."

It is ignoble in you to be greatly pleased with the world. You are living below the privileges of your birth, while you are satisfied with these paltry things.

It is unworthy in you thus to prefer the footstool to the throne—the badge of servitude to the crown of empire. It is doing injustice to that spirit within you, which reckons its descent from God, which drew its first breath from the inspirations of the Almighty, and lives in God, to present it with these vanities, and bid it be satisfied with a heap of dust, when it ought to have a cluster of glories; to feed it with the poor applause of men, when it covets the high approbation of its Maker; to reduce it to the lowness of worldly pleasure, when it should be panting after the pleasures which are evermore at God's right hand.

A HOLY LIFE.

There is an important sense in which the evidences of Christianity are not wholly independent of the character of its professors. John xvii, 21.

The way to prove to men the reality of religion, is to let them see its moral efficacy. If you would make a salutary impression on a sinner, you must first make him dissatisfied with himself. This, the bare inculcation of holy doctrine will not do. But the exhibition of holy practice will do it. If Christian holiness be only *preached*, men will say, it is unattainable—it is an impracticable thing; but if it be exemplified, this objection, which seems as a coat of mail to conscience,

is set aside; and Christian virtue is shown to be attainable, because attained; and seen to be attainable—is felt to be obligatory. "How far a little candle sheds its beams; so shines a good *deed* in a naughty world." A good *character* emits a continued stream of holy light, teaching, cheering, impressing, reproving all on whom it shines. Evil doers who hate the light, find it far more practicable to escape from the truth as preached or as taught in Holy Scripture, than as it is lived and acted in the intercourse of good men.

KNOWLEDGE.

It is remarkable that when Paul asked but one thing for his Ephesian converts, that one thing was *knowledge.* Ephesians i, 17. In another place, he says, "I count all things but loss, for the excellency of the *knowledge* of Christ." Solomon says, "That the soul be without knowledge is not good." And God, by Hosea, complains that his "people are destroyed for the lack of knowledge." There is a still stronger statement on the subject, made by our Lord Jesus Christ himself: "And this is eternal life, that they might *know* thee, the only true God and Jesus Christ, whom thou hast sent." Again it is predicted: "By his *knowledge* shall my righteous servant justify many." The Scriptures every where attach the greatest importance to knowledge;

and it is a grand commendation of them, and an illustrious proof of their divinity. This is right, for experience and practice both are dependant on knowledge. That cannot be *felt* or *done*, which is not first *known*. There may be knowledge without religion, but there cannot be any true religion without knowledge. There may be a foundation without any superstructure; but there cannot be a superstructure without a foundation. Knowledge is the foundation. It must be laid first, though it were as well not laid, as not built upon; yea, better never laid, if not built upon; for it is the condemnation of some, that light is come into the world. The truth had better never be held than held in unrighteousness. Knowledge is power only in case it be applied. Paul did well, therefore, to ask knowledge for the Ephesians. He knew that only as they increased in knowledge, could they make progress in holiness—that only as they knew more of God, could they advance in the love of him—that only as they knew more of sin, could their abhorrence of it increase—and that just in proportion as their views of heaven were clear, would its attractions be felt by them, and their affection set on things above.

But there was another and stronger reason why he asked knowledge for them. There is a knowledge which never ends in mere speculation—a science which no one ever learns without reducing it to practice—an illumination of the understanding, which is always accompanied with a renovation of the heart and a purification of the affections. Yes, as there is a knowledge, which is like the cold light of the moon, so there

is a knowledge which is like the radiance of the sun, every beam as warm as it is bright, and every ray as opposite to cold and death, as to gloom and darkness. Sun of righteousness! such is thy blest radiance. It irradiates all that is dark! It enlivens all that is dull —warms all that is cold—melts all in us that is hard, and vivifies what is dead. There are lessons which a man cannot learn without the help of his heart. In illustration and confirmation of this doctrine, it is said in the Scriptures, "he that loveth not, knoweth not God." There is a volume of instruction in that short statement. It teaches that a man cannot have right apprehensions of God, unless he has right affections in exercise towards him. No wonder they have erroneous notions of God, who love not his character so far as they are acquainted with it, and do not his will so far as they know it. For "if any man will do his will, he shall know of the doctrine." Do you wonder that bad men are infidels? Is it strange that ambitious men are unbelievers? "How can ye believe, who receive honor from one another, and seek not the honor that cometh from God only?"

The reason men have so little faith, is that they have so little practice. God withholds further knowledge from men, because they already *know* so much more than they *do*. They wish to leave the first principles of the doctrines of Christ, and go on to the knowledge of deeper mysteries, when they have not laid the foundation of repentance from dead works and of faith towards God. There is no more important act of a man, than his coming to Christ. It is the act on

which his salvation is suspended. Now how is this act brought about? Hear: "It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me." You see how it stands connected with knowledge. Well might the apostle express his affectionate anxiety for the Ephesians in asking for them such knowledge. It was virtually asking for them holiness, and indeed every thing. What does any one want more, than that wisdom which is from above, and which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy?—a wisdom of which the very beginning is the fear of the Lord, the principle of all holiness. In asking for them such *light*, he asked for them *love* also. This is *moral* wisdom.

CONTROVERSY AMONG CHRISTIANS.

There are other reasons why Christians should pray that the Lord of the harvest should send forth more laborers besides those mentioned by Christ; and among them, I reckon this one, that many of the laborers have left off work, and have converted the field of labor into an arena of conflict. They are using their implements of husbandry against each other. Oh, how they *cut*

each other; and how pleased they are when they have dealt a severe blow. That was a *good* one, they say. In the mean time the harvest *rots*, or is not reaped. [Written on his death bed.]

DIFFERENCES OF OPINION.

I would as readily be a heretic as a pugilist. It is almost as well not to *speak* the truth, as to speak it *not* in love.

If St. John was writing to the ministers, and officers, and member of the church in our day, would he address them as "little children"? Are they such in temper and "in malice"? 1 Cor. xiv, 20.

If we are commanded to *contend* for the faith, are we not also commanded to walk in *love*, and to follow *peace*, and the things which make for peace? It neither mars the beauty, nor impairs the efficacy of truth to speak it in love.

I am determined not to quarrel with other evangelical bodies of Christians, so long as I see the enemy at work, and Christ, the captain, calling me to take the field against him. Let us go and make mankind Christians first, and then we will sit down and discuss whether they should be of our denomination or not. Long ere that our bodies shall have been laid in their last repose, and our souls shall be leaning on the bosom

of the Beloved in glory—and we shall all be of one heart; and Wesley, and Fuller, and Leighton, and Calvin, and Luther, shall be forgotten, and Christ alone remembered.

I am no metaphysician. I have no skill in splitting hairs. Nor am I a partisan. I do not belong exactly to either of the schools. I am something of an eclectic. There are many things about the old school that I like. I am of opinion that it is none the worse for being old. There are some things about the new school that I don't greatly object to. I suspect, after all, that both the schools have the same Master, though in each, some things are learned, as is apt to be the case, which the Master does not teach. I think the scholars of both the schools ought to love one another. I am persuaded the Master loves both. I wish they would love each other, and leave off calling names, and dealing out sarcasm, and indulging suspicions of each other, and imputing a bad motive, when it is not certain but it might have been a good one. Oh, I wish they would; I desire it for charity's sake; I desire it too for truth's sake;—for the way to think alike, is first to feel alike. Nothing tends more to make people of one mind than being of one heart. If they feel heart to heart, they will be apt to see eye to eye. I wish the brethren would, in putting matters right, begin at this end. We *have* tried the other end. I wish for the sake of sound doctrine that the brethren would love each other. For one, I am determined to do so. I will not call any brother a fox, though he should have some degree of management about him; nor a *bear*, though he may not have all the

civility in the world; nor a snake in the grass, because he does not reveal to me all his plans. If I really do fear that any one called a brother, bears none of the lineaments of the First Begotten, I will tell the Lord my fears, and pray for him; and before I have done at the throne of grace, I will say, "Search *me*, O, God, and know *my* heart: try *me* and know *my* thoughts, and see if there be any wicked way in *me*."

CONTENDING FOR THE FAITH.

"Contend earnestly for the faith." This is strong language, but the original is still more forcible. The Greek term here employed, was the one commonly used to describe the exertions made by those who engaged in the celebrated ancient games. It represents the Christian faith as a prize, for the maintenance and propagation of which, Christians should enter the lists and put forth all their powers. It was to be expected that opposition would be made to the truth, for it was confessed to be a system not at all to the taste and liking of proud and prejudiced men. Opposition had indeed shown itself, even in that apostolic age. Certain men had crept in unawares, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. Jude foresaw that this opposition to the simple Gospel, would increase,

and extend, and become more formidable. And it was not a phantom that flitted before his vision. In every age, the truth has been opposed, and the light hated and eschewed. It is so even now.

The importance of truth and the prevalence of error, together, prove the necessity of contending for that most precious portion of truth, called in Scripture "the *faith* once delivered to the saints." But how shall we be prepared to contend for this great prize? *First*, distinguish carefully and accurately between truth and error. Ascertain what is the faith once delivered to the saints. Do not put on your armor and engage in the conflict, until you know that you are on the right side. Take good heed that you be not found fighting in the ranks of error. Inform yourself before you undertake to instruct or rectify another.

If it be not easy to discern the distinction between truth and error, it is nevertheless practicable, even for one of moderate understanding, and comparatively little leisure. A man's success and progress in the knowledge of the truth of God, is not in proportion to the vigor of his intellect, the depth of his research, and the amount of time that he employs in the study. An humble and teachable disposition, inclining one to sit, as Mary did, at the feet of Jesus, and learn of him, is more effectual to the attainment of that knowledge which is effectual to salvation, than years spent in the most intense application of the mightiest unaided powers to the subject. It takes no long time to learn the true meaning of the word of God; but to make the word of God speak a meaning by dint of misinterpretation, that shall chime

in with our prejudices and sanction our practice, may require much time and more toil.

It is one grand advantage we have in the search of truth, that all of it, which is pertinent to salvation, is contained in a single volume. This is the record of truth. This is our creed, in a sense in which no formulary is. We express a creed often in our own language, in conversation and in preaching, and we may write it, and print it, and make it a bond of union; but the Scriptures are the source and support of it. We believe it only so far as we suppose we have proven it to be according to the Scriptures. These Scriptures must be read—must be searched, and candidly compared. But this is not all. Alas, for that man who has no practical regard to the admonition: "if any lack wisdom, let him ask of God,"—who applying his own faculties to the study of the Bible, does not invoke the aid and instruction of the divine interpreter, and who does not study often upon his knees. Man in no manner ever penetrates so easily and deeply into the profundities of divine knowledge, as by prayer. You must pray if you would learn these heavenly lessons. And you must also carry out the truth so far as known into practice. Remember this maxim, "If any man will do his will, he shall know of the doctrine." If you know the truth in part, you are not to wait until you know the whole before you begin to practice any of it. If the truth you have, you hold in unrighteousness, it is merciful in God to let you have no more, lest holding that also in unrighteousness, you but aggravate the more your condemnation. Ah, how many there are

inquiring into the subject of religion, and studying the Scriptures, while yet they are neglecting the elementary and obvious duty of repentance. They wish to know what is right, while yet they are doing what they know to be wrong. No wonder they are no more successful in their researches. Would to God they would adopt the course just suggested.

Secondly. Having distinguished truth from error, the next thing is to set a proper value on the distinction. For the conflict in the cause of truth, this prepares a man, and this sustains him in it. However accurately a man may discern the distinction in question, yet if he regards it as unimportant, if he adopts the sentiment that it matters not what a man believes, how will he or why should he contend for it? In his opinion, it is not worth contending for. Practice, he affirms to be the great matter, just as if practice were not the carrying out of principle—virtue the operation of truth, and sin the elaboration of error. How can it be supposed that if the distinction between truth and error were not of the first importance, God would have made a revelation for the purpose of drawing the line that separates them? It is passing strange, that a man, with the Bible in his hand and reason in exercise, should say it is no matter what one believes, provided only he be sincere; that is, provided only he does believe it, for sincerity means no more. This sentiment, making sincerity every thing, makes hypocrisy the only evil. It is an evil, and a great one, but not the only one.

One of the most ingenious, as well as one of the most successful devices of the enemy of mankind, is that of

undervaluing and bringing into disesteem the distinction here considered. He would fain have us confound virtue and vice, holiness and sin; and he begins, by persuading us to confound truth and error. "I believe that no error is innocent, and that if we could trace the effects of erroneous opinions on the secret traits of human character, we should find that every shade of error has a counterpart in the moral feelings." This able writer here points us to that which gives value and importance to the distinction between truth and error. It is that our feelings and actions are and must be according to our belief. Can a man love, and serve, and honor, and confide in a being whose character he misunderstands?—or if he should do all these through error, will the true God consider service done to another god, as done to him? Having made the distinction between truth and error, set a proper, and that will be a high value upon it.

Thirdly. Show the superiority of truth over error by its moral influence on your conduct. This is not only one excellent way of illustrating the reality and value of the distinction between truth and error, but it is a very suitable and efficient manner of contending for the truth. You can do the cause of truth in no one way so much good as by silently *living* it. Why do men say it is of little consequence what is believed, but because they see so little moral efficacy in the boasted faith of Christians—because there is so much dead principle, so much heartless and lifeless orthodoxy visible to them. Carry out your theory into practice, let truth exist as a living principle in you, exhibit an efficient orthodoxy,

be as scriptural in your conduct and temper, as you are in your opinions, and the world will be compelled to acknowledge the value of truth; and will see that you possess it. Ah, that this might be done. Who can contemplate the articles of your belief, ye Christians, and see how elevating, how inspiring, how purifying they are, and not exclaim, "what manner of persons ought ye to be"! And yet what are you? How unlike what it might be expected you would be! And why, but because there is something that obstructs the operation of your belief? You, even you, to some extent, hold the truth in unrighteousness. You are bound to be the best of men, for you have the means of being the best. You have the fullest and the clearest knowledge of the truth. Are you examples of this moral superiority?

Fourthly. Be careful that your *motive* in contending for the faith be such as a holy and benevolent God will approve. He will be satisfied with nothing less than a care for his glory and a love for the souls of men. Be careful also that your *object* be not to gain the reputation of prowess as a combatant; not to enjoy the honor and exultation of victory; not to promote the strengthening of a party, but to honor God and save men. Let not ambition actuate you, nor a partisan zeal, nor the paltry spirit of proselytism, but charity, loving both God and man unfeignedly. Espouse the cause of right thinking, chiefly for the sake of right feeling and right acting. Contend for the faith mainly on account of the holiness and the eternal life with which it stands connected. If such be your motive, your manner of contending will be unexceptionable; with such an end

in view, so noble and so benevolent, you can hardly fail of adopting the most judicious means of attaining it. You will contend *earnestly*, by how much you love the souls of men and desire their salvation, but you will not contend *impatiently* and *angrily*. If pity move, passion cannot agitate you. There is an *impatience* often exhibited in controversy even by those who carry no worse feeling into it. We get wearied and fretted with persons that are in error. We see a thing clearly ourselves, and we are out of patience with others that they cannot discover it too. We are amazed at their stupidity or obstinacy, and exclaim against it. But this is not "in meekness instructing them, that they may recover themselves out of the snare." That charity which rejoices in the truth, suffereth long, and is not easily provoked.

It is the manner in which religious controversy has been conducted, that has brought it into disrepute, and not any thing unworthy in the thing itself. Controversy is worthy, is lawful, yea, often obligatory. Every minister is bound in some sense to be a controversialist, much more they who are set for the defence of the Gospel. We must "contend earnestly for the faith." But some have understood "earnestly" to mean angrily; and for the warmth of love, have substituted that of passion. Ambition having too often been their motive, and victory their object, their measures have been violence, denunciation, sarcasm, intolerance. Selfish, rather than benevolent considerations, influencing them, they have tried how severe and cutting they could be, and what smart and sarcastic things they could say,

and how they could provoke or expose an antagonist. And an observant world looking on, and being disquieted, has, in its haste, condemned all controversy, and suffered even truth to sink in its estimation. Such unfriendly turns have the avowed friends of truth too often done her.

THE MINISTRY.

What holiness and gifts are required in the ministry. Look at one duty. Every administration of the Lord's supper, ought as far as possible to be like its first celebration. At such a time, it falls to the minister of Christ to take the head of the table, to sit (who does not tremble at the thought) in the seat which the Lord Jesus Christ occupied, to do his actions and say his words. "Who is sufficient for these things?"

We ought to preach as if the whole success of the Gospel depended on our manner of presenting the truth; yet we ought humbly to pray, remembering that the whole efficacy of our preaching depends solely on God.

There is a great deal of preaching which is only didactic, coldly argumentative, merely indicative, simply inviting. It teaches, reasons, points, and invites; but does not apply, entreat, warn, expostulate, persuade.

The preacher seems satisfied with having done, as he supposes, his duty, and does not appear to care much whether the hearers do theirs or not. Such preaching will not do. It does not succeed. It does not fulfil the commission. It does not please God.

We have sheep wandering without a shepherd, and we have almost as many shepherds wandering without sheep. Formerly it was not so. Then the lack was of laborers. Now many stand idle, because none employs them. They cannot find any part of the harvest where it suits themselves and all hands, that they should thrust in the sickle and reap. This is a very popular objection now to the education cause.

Ye ministers of Christ, let the *odour* ye diffuse, be that of the Gospel. Let it not be even scented with your own philosophy. And think not to make it agreeable to natural sense.

It is a strange mistake of some, that the authority and obligation to preach the Gospel to any creature, is founded upon his conviction of his need of it and his disposition to receive it.

What if some of us make you promises of salvation on such and such terms, provided God does not? We may soothe you, but can we save you? What will our passport avail?

If God did no more for sinners in regeneration, than some affirm he does; if, as they say, he went no farther than to employ moral suasion, never a sinner would be saved. At all events, it would be improper for us to pray for any one's salvation, for then we should be asking God to do more than it is proper for him to do.

There was never a more absurd and unscriptural assertion made, than that in preaching the Gospel and persuading men to repentance, no appeal should be made to fearful apprehensions. It arraigns the conduct of the Son of God, and condemns the practice of his apostles, who, because they knew the terrors of the Lord, persuaded men.

In preaching the Gospel, let all sinners know that we never see so much depravity in ourselves, as Christ saw in us, when he consented to die for us. Let this encourage all to come to him.

There is a point, beyond which, to seek the assistance of a brother in an excited state of feeling, in a pastoral charge, is leaning on an arm of flesh.

As a general fact, the relations of the present life cease, when life itself terminates. These silken threads part when the silver cord is loosed. But there is one tie connecting souls, that does not part even then. There is one relation that survives death, that will outlast the resurrection, that will be recognized at the judgment, and be dissolved only when the business of that important day is finished; and that tie, which death, that sunders every other, shall respect, is the moral tie that binds the pastor, in all his conscious imperfection and unworthiness, to his congregation, and which connects, though not so closely, every one that only preaches the Gospel to those who hear it from him. We meet not each other for the last time, when one of us closes his eyes in death. We part not finally at the dying bed. Oh, no, we shall meet again, if not before, yet on the morning of the resurrection day; and by the light of the

last sun-rising, we shall assemble in the great concourse before the tribunal that shall be erected in mid-heaven. But we shall not merely meet. We shall meet as pastor and people. The judge will have respect to this relation, and we shall vividly remember it. This doctrine is plainly taught by Paul, when he speaks of "presenting his hearers perfect in Christ Jesus," when he says, that his spiritual children are to be his "hope and crown of rejoicing in the presence of our Lord Jesus Christ, at his coming," and when he says that those "who watch for souls must give account."

VISITATION OF THE SICK.

There are two classes of men to whom the world presents itself in an aspect which is hid from the mass of mankind. The physician and the pastor look on men from a prospect-ground peculiarly their own. They see man not in the might of his mind, or in the vigor of his frame, when he comes out in the morning the fair handiwork of Heaven, and conscious sovereign of all under God. They look on him in his prostration and misery; visit him when under the depression of grief, and in the impatience and feverishness of pain; they hear all his repinings—see all his weaknesses and tears, and know better than others, how poor and humble a thing he comes to be before he dies. They see

him not in the touching grace and attitude of the sublime Apollo, but in the recumbent and distorted posture of the suffering Laocoon. Others walk on the surface of society,—they penetrate to the core. And it is like being conversant with different worlds. Without and in the street, all is hilarity and joy of heart, and the gay spirit of life predominates. But it is only the opening of a door, or the stepping into a cellar, and the scene is all changed. Man, the goodly child of Heaven, the fellow of him who was seen in all the alertness and joy of life, made after the same pattern, and breathed into by the same Spirit, is laid out in languishment and death, too poor for aught but pity, his sinking pulse and laboring heart betokening how little of the little span is left him.

To these scenes, both come on the work of benevolence, but they occupy different departments. The curer of the body, knows his toils and anxieties. Let him *first* do his work and be gone. Oh, then, to sit down by the bedside, at the moment when the physician shakes his head and retires, and all that is seen and heard, betokens that the sick is given over; at that moment of wound-up interest, to press gently the wasted hand, and if the sick be a child of God, to make the skilful application of the Gospel's comforts; to select and present the chapters which the Spirit has written for the dying; to tell of the rod and staff of Jehovah to comfort; and how precious in his eyes is the death of his saints; or if he be not a child of God, cautiously to alarm, and gently to press home the frequent invitation, the encouraging promise, the riches of

the Father's tender mercies, and the impressive testimonies of the Saviour's love; with these, and with the fearful alternatives, to win, if he can, the poor soul, whose night is just at hand. What a task! Yet this must he do, and continue to do, as he has opportunity, till the latest coming and decisive token of death sits upon the body, till the ear has lost its hearing, and the soul's last signal-light is withdrawn. In doing this, he shall clear his own soul, assist God's children in their last conflicts, and peradventure pluck brands from the burning.

If the whole system of Christianity be not a tissue of error, if the doctrines of depravity, repentance, and redemption through faith in another, have the testimony of the Bible, and be not the dogmas of a sect, if it be not a delusion, that impenitence and neglect of the Gospel, jeopard the soul, if all the apprehensions that darken and distract the sick man's mind, be not of superstition's creating, if it be not the dream of delirium, that there are those who lie on their last made bed, without hope and without God, if it be not a wild and headlong fanaticism to meddle with a man's last hours, and to converse with him on the things that belong to the sweetness of his sleep in death and the peace of his soul in eternity, but if it be a duty, solemn and imperative, then is it the most interesting, the most delicate, the most trying to the spirit, the fullest of anxieties and perils of all that can fall under the office of a servant of Christ. It is like standing on the nearest brink of eternity, and conversing with the spirit of another world. And if an intense and alarming

anxiety did not preside over the whole scene, we should call it the most sublime on this side of the grave. But it offers no leisure for contemplation; it is all a scene of hurried action. No step then taken can be retraced, no word spoken, recalled. What is done, must be done quickly. There is no time for consultation or experiment, but he who undertakes the work, must apply hastily his glass and spy out every delusion and false refuge of the soul. He must be acquainted with all the folds and entanglements of the heart, and study the whole anatomy of that wounded spirit which he seeks to cure. "Who is sufficient for these things?" All of which must be done, if he would save himself and them that hear him.

THE CHURCH.

That portion of the world which is occuped by the church, is morally related to all the rest, in the manner that a carefully cultivated vineyard is to the unenclosed and untilled common.

SPREAD OF THE GOSPEL.

That man is no friend to civil liberty, however he may profess to be, who does not desire to see its principles universally recognized, and its blessings every where enjoyed, and a perpetual end put to all tyranny and thraldom. So neither is he a friend and lover of the liberty wherewith Christ makes the soul of man free, who does not desire, and pray, and labor, that this liberty may be extended throughout the earth, and enfranchise every human soul.

MISSIONS.

In assigning the causes of the inconsiderable success of modern missionary exertions, perhaps as the foremost of all, should be mentioned the unworthy conduct of those who have borne the Christian name among unevangelized nations. The missionary has every where been preceded by the avaricious trader and the reckless adventurer, and by those who have not only disgraced the name of Christian, but have fallen below the now degraded name of man. Such have been the specimens of Christianity set before the votaries of the various systems of false religion. How should they not have

taken up a prejudice against a system, whose professors afforded an example of all that is despised and hated in the human character? When the truly Christian missionary has gone among them and proclaimed the healing virtues of the Gospel, they remember how often these Christians have practised deceit, plundered property, and committed murder in their very midst. And if the servant of Christ tells them, that such are Christians only in name, and that they acted in derogation of the whole spirit of the religion they unworthily professed, they will say, "If it had the virtues you ascribe to it, it would not have such professors,"—or "Let your religion reform your own people, and when that is done, bring it to us."

Is it right or magnanimous, by the stale cry of fanaticism, to chill the ardors or check the flowings of benevolence in those who have left all, and gone to distant dying nations with the life-giving Gospel? Is it not as well and as praiseworthy to go away into the wilderness, there to teach wild men civilizing and saving Christianity, or to go even to India, if so be that we may effectually communicate the good news, as it is to tempt the snowy tops of Andes—penetrate into the interior of Africa, to explore the source of the Niger, or to measure an arc of the meridian? Is it that the object is one of inferior moment? No. Is it that less success and a wider waste of human life are produced? No; yet who says a word against the successive attempts that are made in Africa, though all from Park to Burckhardt have perished in the undertaking? How is it that the high and noble daring of enterprize ceases

to be admirable, when the object is the carrying of the Gospel? How is it that we gaze in wonder at our fellow-men, and applaud him who makes heavy sacrifices and encounters many dangers to add to the stock of science; and keep back our applause from him who does the same to enhance the triumphs of religion? Why is it that you remember and laud the fearless navigator that breaks through the mountain ice, to find a new channel for commerce, and that you forget or remember but to despise the more intrepid missionary, that goes to the eternal frosts, to preach the love of Jesus to the poor shivering natives? Is it madness to suffer a little for him who suffered so much for us? Is it glorious to die for one's *king* and *country*, and not glorious to die for our God?

If any man loves the cause of Christ where it is established, he must needs desire to see it established where it is not

WHY EVERY BODY SHOULD HAVE THE BIBLE IN TWENTY YEARS.

[AN UNPUBLISHED TRACT.]

DATED MAY, 1834.

FELLOW CHRISTIANS; this small treatise which is put into your hands, and which you are affectionately requested not to put out of your hands till you have carefully read it, however extravagant and visionary, at first, the design of it may appear to you, avows the following object, viz., the supply of the accessible population of the "whole world" with the Word of God, within a definite period; and it intends to plead for the speedy adoption, by the American Bible Society, of a resolution to undertake, at least, its due share in the great work of the universal supply. Your approbation of the plan—your agreement in the resolution, and your co-operation in its execution are desired and needed. It is however neither expected nor desired that they should be given at our simple request. We therefore beg your serious consideration of some reasons in favor of the plan and resolution, which we will now respectfully submit.

The thing proposed is, that the whole world shall have the Bible; and that, to this end, we who have it, should rise in the spirit of our Master, and in his strength resolve that they shall have it

A *county* first resolved to search out and supply its destitute. Scarcely was it said, ere it was done; and every family in *Monroe* had a Bible. Emboldened by this success to a wider enterprize, a Bible Society met, and *dared* to resolve that a *state* should be supplied; and as by magic, the exploring agents appeared, the necessary funds were contributed, and the work was done. Then it was argued, that if one state could be supplied, twenty-four states could be. So the great American Union became the next object; and it was resolved by her, who having taken the name of American, was now acting in the true spirit of that name, that wide, as the banner of freedom waves over our land, the leaves that are for the healing of the nations shall be scattered. And that too has been done. The Bible, if it has not been welcomed into every family, has been offered at every door.

Now, this being done, the *county*, the *state*, the *country* supplied, what shall we next do? Shall we *rest* from our labors? Earth is not the *spot*, nor time the *space* for rest. Nor are we *wearied*, that we require rest. Our work hitherto has not been *exhausting toil*, but *refreshing exercise*. It has but prepared us for other and larger labors. We *cannot* rest now. We have given our great country the Bible, and we have derived such pleasure and profit from the benevolent work, that we covet more of the kind. The demand is now for a larger object—a wider field.

Accordingly it is proposed that we undertake the world; and since there is no Bible Society of the world, whose appropriate business it is to resolve for the world,

that *she*, who said, strong in the sense of her weakness, "The American Union shall have the Bible," should, as on her knees, and with eye lifted in imploring and confiding look to heaven, say, "We, in conjunction with our sisters of the other continent, resolve to attempt in the name and strength of our God, to give the Bible to the whole world?"

But will it do? Is it *safe* to venture on so large a resolution? Is it *the time?* It is true that great enterprises call forth great efforts; but will not the very magnitude of this undertaking, tend to defeat its accomplishment? Will it not enervate by alarming? Whether it be wise and prudent now to adopt the resolution, is matter of opinion. Appeal has already been made to this, and many voices from many quarters have responded affirmatively. The question has been submitted to numerous minds, and they have pondered on it, and prayed over it, and without an exception, so far as is known, the answer has been, "let the resolution be adopted." Numerous ecclesiastical bodies of different Christian denominations have consulted together on the subject, and they have said, "let it be adopted." *Local* Bible Societies, have not only approved the adoption, but have transmitted their resolutions, urging it, and pledging the co-operation of their prayers, efforts, and worldly treasures. So that there is more than a *consent* to the resolution. There is a *call* for it. Now what shall the American Bible Society respond to this call? How shall she treat these grave petitioners? She wants to know her duty. She would not engage in any rash enterprise. Neither would she decline

responsibility. Shall she wait until a louder and more general call reaches her ear? She will, if her constituents say so. She has waited one year, and twenty millions of Pagans have, meanwhile, gone, unlit by revelation's guiding and cheering light, to eternity. She will wait another year, if she must, while the same number of millions complete their career of darkness: for to the Pagan, the whole course of life lies through the valley of the shadow of death. Reluctant as she may be to wait, yet wait she will, and look about her, though already she sees what sickens her heart, if indeed *it will not do*. But will it not do? Christian reader, what say you? *Ought it not to be done?* I ask your attention to this topic. I ask, not whether the contemplated resolution, designating twenty years for the supply, ought not to be immediately adopted. But *ought not the world to have the Bible?* Is it not theirs already by *grant of God*?—and only not theirs in fact, through the most culpable keeping back of man? Here is a communication from God, *endorsed* "to the world." "Unto you, O, men, I call; and my voice is to the sons of man." And ought not the world to have it? It is *directed* to them. Ought it not to be *delivered* to them? Are they not entitled to the privilege of opening and reading the communication, which their God has made to them?

Nothing can be more plain than that the *whole world* has God's warrant for possessing the Bible." They have a *right* to it. They have a *property* in it. It is as much the Hindoo's and the Hottentot's Bible—as much the Turk's and the Tartar's, as it is your's and mine.

In it, God speaks as really, as directly, and as kindly to each of them, as to you or me. Why should we have it, and not they? Does it not strike you that God ought to be heard by as many as he speaks unto? That the publication of his love should go forth far, and be spread wide as that love's extent? If "God so loved *the world*," surely, surely the world should be informed of that stupendous and deeply interesting fact. And if he who is the propitiation for our sins, is also the propitiation for the sins of *the whole world*, certainly the intelligence of that death should be circulated far as its efficacy may extend, and "all the ends of the earth" should know who it is that says to them, "look unto me, and be ye saved."

But not only have *all* mankind the same right to the Bible, that *any* of mankind have; and not only is it reasonable that they should hear what God their Creator says to them, but they have all equal *need* of the Bible. It contemplates and provides for a case that is universal. Does *any* son or daughter of Adam need the Bible? Dost thou? Then, for the same reasons that thou dost, or any one does, each and every child of the apostacy needs it. And all *supremely, intensely* need it—need nothing so much—need nothing in comparison with this. It tells of the only balm for the universal and fatal disease of sin. Oh, if there was another balm of equal virtue, issuing from some other fissure, than the cleft of the rock of ages, or if the disease was not absolutely universal; or being universal, not uniformly fatal, but for the application of this one remedy, then the case would not be so strong and so urgent. I ask

then, ought not the world to have the Bible—to hear of Jesus—to be informed of the way of salvation?

Certainly it ought, all admit; but of this number, many ask, with more of doubt in their tone and manner than seems to befit intelligent and well informed Christians, "can it be done?" *Can it be done?* The idea of its *impracticability* seems to alarm them. It *ought* to be done. Oh, yes; but *can* it be done? There are several suggestions with which I would attack, and hope to dissipate this *phantom* of impracticability, for it is but a phantom.

1. The attempt to give the Bible to the whole world, ought to be made, if for no other reason, to put its practicability to the test. How are we ever to know whether it can or cannot be done, but by making the attempt to do it? Its impracticability can never be demonstrated by any process of reasoning. It cannot be shown to be *in the nature of things* impossible. If impracticable, that can only be known as the result of actual experiment. Let us then make the experiment. If it succeed, we shall not regret having made it; neither shall we, if it fail. If the thing cannot be done, it is desirable to know that it cannot. The experiment will perhaps inform us how far we may hope to extend the word of God. It may ascertain the limits of its possible diffusion, and of our privilege and duty in spreading it. We may learn, and we would like to know, to how many people we may hope to convey the "good tidings of great joy," which the precentor of the angelic choir on the plains of Bethlehem, said should be "to *all* people." If when we go forth with the word of God in our hands, we

must stop short of "the ends of the world," we want to know how far short we must stop,—into how much of the world it is possible to "go and preach the Gospel," and how many nations we may, without being visionary, hope to teach and disciple. Until this experiment is made, who has a right to pronounce our scheme impracticable? There exists no where, as yet, a particle of *proof* that it cannot be done.

2. Though the experiment to make the Bible universal has not been made, yet the experiment to make mankind universally acquainted with the Gospel by other means has been tried, and the result of that experiment is altogether in favor of the practicability of what we propose. The apostles and primitive Christians attempted the mighty enterprise of the world's conversion. They went forth with the whole human family as their object; and though their number was small, their resources limited, and their means of intercourse scanty, yet they succeeded in what they undertook. *Paul*, in writing to the Romans, makes this appeal, "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." And in writing to the Collossians, he speaks of the Gospel as "in all the world," and as "preached to every creature which is under heaven." Nor was this any greater success than our Saviour had himself predicted, when he said, "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." The testimony of the Pagan *Pliny*, to the extensive spread, and triumphant success of the Gospel, almost

rivals that of Paul. So then it appears that the experiment in one form, has been made, and has succeeded; and we are furnished with this argument, *it can be done, for it has been done.* I know it will be said, that the apostolic church had the gift of tongues, and the power of working miracles, to aid them in the prosecution of their enterprise. But their success was not mainly owing to these, and it has been contended that these, so far from giving them facilities superior to ours, were necessary to place their labors on a level with ours. If they possessed those *two* advantages which we have not, yet we possess *many* that they had not. One writer enumerates *ten* distinct particulars in which our facilities for conducting missionary operations exceed what theirs were. And as it respects their two, if we have not the immediate gift of tongues, yet we have the faculty of acquiring languages; and if we cannot work miracles, yet have we the benefit of the argument in favor of Christianity, which their miracles furnish.

3. I may as well remark in this place, that it would be strange indeed, if our Saviour has explicitly commanded us to do what *cannot be done.* Why said he, "Go ye into *all* the world," if we cannot go so far? Why "preach the Gospel to every creature," if it is impossible to reach every creature? Why "teach all nations," if only a part of the nations *can* be taught? Can that be impracticable, which he has made obligatory?

4. There is nothing in the *nature* of the enterprise to lead to the suspicion of impracticability. It proposes nothing *miraculous* or *preternatural*—nothing of a kind

different from what has already been done. We have supplied a whole country with the Bible. To supply the world, is but to do the same thing on a larger scale. We have found the nation's supply not impracticable. If we find the world's supply impracticable, it will be owing not to the *nature*, but to the *magnitude* and *extent* of the enterprise.

5. It should be remembered, that it is not proposed to attempt this thing in human strength, and in reliance on human resources alone. The question is not, if men can do it trusting entirely to their own wisdom and might, but *can it be done?* Is it *practicable* with that help which may be expected from another quarter? Are there means which we may expect, will prove "mighty through God," to the achievement of the enterprise?

6. If it cannot be done, *why* can it not? Some *reason* ought to be given. What is the insuperable obstacle? Hath not every nation and tribe of men a language?—and if it have not been already, can it not be reduced to a written language? Can we not arrest and fix "the flying sound"? Has not this been done recently, with respect to some, who, till missionaries visited them, had no written language?—and cannot the Bible be translated into these languages? Will any one say this *cannot* be? What! other books, and not the Bible; His book, who is the author of language! Already it is translated into the languages of six hundred and fifty millions of mankind. The *Chinese* translation alone, can be read by three hundred and fifty millions. The translations prepared by the Baptist missionaries and

others in the east, open the Bible to at least one hundred millions more. Then there is the *Arabic* translation, the *Persic* translation, and one for *Asiatic Siberia*, now in the press, by which about forty millions, not included in the six hundred and fifty, will be supplied; "so that there are probably not more than seventy or eighty millions without a translation, and perhaps not fifty who have a written or printed language, without a translation in part or in whole." The Bible being translated, can be printed; and being printed, can be circulated. Why not? What is to hinder?—Ah, but the *expense!* where is the *money* ever to be obtained? The money exists—and it is all of it the Lord's, whose the Bible is:—and the hearts of those who have it in trust, are in his hand. Which of us can He not incline, and, if the ability do not already exist, which of us can He not enable to give for the next twenty years ten times the amount, annually, to circulate the Bible, that we have given in years past? When the resolution to supply the Union was taken, the probable cost alarmed many, and whence the money was to come perplexed and distressed many. But it came. There was no lack. Christians increased their gifts. Are they now the poorer for it? and will they not make an exertion for the world? Will they not *earn*, will they not *save*, will they not exhaust their *income*, aye, and infringe upon their *principal*, to give the world the Word of Life?

I speak of Christians. I speak not of the men of the world, but of the men of Jesus Christ. I know they will—I *feel* that they will. My judgment and heart both tell me they will. Oh yes, when they shall be

appealed to as the followers, friends, representatives, and resemblances of Him, who being rich, became poor for their sakes, that he might by his poverty enrich them; and when it shall be announced to them that we have adopted the last and largest resolution which Christian benevolence can take; a resolution which proposes to bear the good tidings of great joy to all people, and which breathes the very sentiment of the song in which the multitude of the heavenly host united, "good will to men;" when we shall be able to tell them that now we have determined to go into all the world, to convey the Gospel to every creature, to pour the light on every land, and break the news of mercy and salvation in every ear; and that we mean to render the name, and translate the story of Jesus into every language of mortals, and to pass the cup of blessing round the entire circle of the earth, will there not be a feeling kindled in every redeemed bosom, such as never before warmed it, and will they not pledge us their prayers, their efforts, their resources, and their sacrifices? I am sure they will. How shall they not?

I cannot say how much the enterprise will *cost*. Millions of money, doubtless. But what if it does? Hath never any thing as yet cost millions? Do millions frighten men of the world? Doth it deter them from an undertaking, that it will cost millions? Are not some of them, aye, and some professed followers of the Saviour, themselves alone, worth millions? What if the universal spread of the Bible should cost as much as one year's interest of the national debt of England? What if our proportion of the work should cost as much

as the private fortunes of some four or five individuals? What if it should cost one fiftieth part of the value of the property in a single city? What if the expense of this enterprise of peace should amount to one twentieth part of the cost of one war? The last short conflict of America with England, cost us two hundred millions, and our antagonist, it is presumed, no less. Did it *break* the parties? Would it *ruin* them, if they were to spend as much, in united efforts under the Captain of salvation? Would it bankrupt these two nations if they should resolve in concert, to evangelize the world?

But what if the money be obtained, and the Bibles printed and paid for, how are they to be distributed? How can the destitute be reached? Who will act as agents? Where will you find your men? Some of them are already on the foreign field waiting for the Bible to follow them. Some have been distributing the blessed book, and now they call for more copies. There are native converts, and there will be more, who will gladly engage in the work of distribution. As one reads and obtains the blessing, he will pass the book to another, and recommend it to a third. The first ten years will create and diffuse a spirit, we may expect, which will render the labor of the last ten comparatively easy. The diffusion of the Bible creates a demand for the Bible. Besides, the work will not require so very large a number of agents. See in the instance of Gutzlaff, in China, how much one agent can accomplish—how much space, even in *one* year, he can travel over, and how many Bibles judiciously distribute. Consider also, how much one man, Dr. Patterson, has done

in the circulation of the Scriptures in the north of Europe, and around the Baltic. But how are the heathen in the heart of Asia, and in central Africa to be reached? If they cannot be reached, they fall not within the proposed resolution. It contemplates only the supply of the *accessible* population of the world. There is an immense population already accessible, and some of these have but recently become accessible. God is opening the world to his word. Enough is accessible to begin with, and who can doubt that as we go on, the openings will be multiplied? May not the essayists of the world's conversion, calculate on the countenance and co-operation of the God of Providence, as they move forward in the work to which he has called them? Is not our Jesus, at whose command we proceed, head over all things to the Church? And shall he not reign till he hath put all things under his feet?

Oh, it can be done. There is no doubt about it. Even *reason* pronounces it possible. I do not say that it *will* be done, though the resolution to do it should be adopted. Twenty years may pass away, aye, forty, sixty, and the work not be done; and the Church may have to look back with blushes and tears on her neglected, broken resolution. The work is not be done by a simple resolution to do it, but by the consentaneous, appropriate, and persevering action of those who agree to the resolution, this action commencing immediately on the adoption of the resolution, and proceeding vigorously from year to year.

The position I am now endeavoring to establish, is, that it *can* be done, and if another argument be needed

for the conviction of any mind, I have it—it is derived from prophecy. I argue its practicability from its certain futurity. It *can* be done, because it *shall* be done. Yes, it *shall* be done. All people shall be accessible to the word of God, and it shall be conveyed to all. Every family shall one day possess in its own native tongue, a copy of the Bible, and this book of light and love shall be brought within the reach of every hand. Every breeze that blows, shall waft the name of Jesus, every valley shall be vocal with it—echo from every hill shall reverberate it. It shall fall soft and soothing on every ear of man; and I trust this name, "That calms *our* fears, and bids *our* sorrows cease," shall even be precious and peaceful to every heart, while every mother shall sit and hush her babe to slumber with the hymn that tells of his love and sorrows. Yes, it shall be. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea, for the mouth of the Lord hath spoken it." It shall be done. This settles the question of practicability.

Now I would observe, that whenever it is done, there is every reason to believe that its beginning will be such as is now proposed. *How* is it to be done, by what agency we know. If men are not to do it, why have they received a command to do it? If the nations are to be taught Christianity in some other way, it is marvellous that those who are not to do it, have received instructions to do it. If, as some affirm, God will do this work in his own time and way, is it not strange that he should have set men to do *his* work, and directed them

to go about it immediately? Had not this work been made to depend in a measure on men's agency, no reason can be given why it should not have been done ere this. Had God designed to effect it without employing subordinate agents, why has he not done it? Why has not something at least been accomplished without human agency? Or if he meant to employ other agents than men, why has he not before this, sent them to the world, and set them to their task. But it is plain *men* are to do it. And they are to do it in their usual way of doing things. They are to *go* and *teach* and *preach;* and since the art of *printing* has been invented, they are to avail themselves of that wonderful facility for extending and perpetuating knowledge. They are to make the Bible universal as they would make any other book universal. The only difference is, that in the case of the Bible, they have encouragements and advantages which, in giving circulation to any other book, they could not have. They have the command of God to give it to the world. They have his promise that he will be with them in the work; and he assures them of ultimate success.

Men are to do it, and in no mysterious manner, but in this plain way. And when the work is undertaken, there will be no new and extraordinary call to engage in it; but it will be done in obedience to the well known and long neglected command. The obligation which has always existed, will only then begin to be felt. Again, when the great work is undertaken, it is not at all probable that there will be any thing in the aspect of Providence more inviting or more auspicious

than there is now. It will be attempted under discouragements, we presume, as great as any that are felt at present. And whenever the resolution is adopted, however late, it will appear to many extravagant and rash. It will alarm some. It will excite the derision of others; and many a prudent counsellor will advise to further delay. Was there ever unanimity and extensive co-operation, in the beginning of a great enterprise? There will not be in this. It must not be waited for. The thing has commenced precisely as it should have commenced. It has commenced as the American revolution commenced, and as the effort for the abolition of the slave trade commenced—small, still, and among a few. It was conceived in one mind. That mind communicated it to others. They considered and concurred in it. It passed to others, and they approved. Then in their associated capacities, they expressed their approbation and recorded their pledges—ecclesiastical bodies, and subordinate Bible Societies. here the matter stands. We are waiting now for the great Bible Societies to resolve and act. *And they will do it.* Yes, they will frame and pass resolutions comprehending the world.

The British and Foreign Bible Society will resolve to do her part, and other Societies will agree to take their proportion. On some second Thursday of May, a resolution will be introduced before the assembled American Bible Society, and unanimously carried, to engage forthwith with others, in the too long neglected work of furnishing the world with the word of life. It may not be in 1835, nor in 1836, but *it will be.* And I

think it nearly certain that the American Bible Society will be foremost in the resolution; but not because she is first in strength, and in zeal, for she delights to honor another as her superior in both these respects, and she *would* not be first in this enterprise, if she thought her act could justly be attributed to the ambition of precedence. But God put the conception first into her heart, and why should not she move first, whom he first moved? There are reasons of weight why she should lead in the resolution; and it is presumed that no *jealousy* can be felt any where. She has done already, what *courtesy* required. She has opened her mind to her sisters across the water, and they have the opportunity, if they please, of acting simultaneously with her. Let them now act as their judgment shall dictate, and let us feel that it is our privilege and duty to do the same.

I have said that the resolution will sometime be adopted. The enterprise *must* commence with a declaration of united determination to do it. The only question is, whether the resolution shall be adopted now, or some three, five, ten, or twenty years hence. Now for the delay of this number of years, some very good reasons ought to be assigned. The advantages of waiting ought to be very decided and obvious. What are they? Will more *information* be obtained? But is it needed? Already we are informed that the world lieth in wickedness, and that there is salvation in no other than Christ; and we know *what* is to be done, and *how* it is to be done, and *who* are to do it. Our own duty is obvious. I see not why we should wait for

more *information*. Shall we wait to see what others will do? And why should not they wait to see what we will do? And what if we all wait for each other? Others may wait with more propriety than we, for we are committed to act *first*. But it is said, "This is a great undertaking. It should be entered upon with deliberation. Let the Church have a little more time to think of it and pray over it." She has or ought to have been long thinking of it. I know not why she wants more time for thought. Is not her duty manifest? Is not the mode of accomplishing it manifest? And as for *prayer*, if she has prayed as her Lord has taught her, she has always been praying for the very thing which the proposed resolution contemplates. Daily have her children been saying, "Thy kingdom come. Thy will be done *on earth*, (the whole earth) as in heaven," where it is done *universally*. It is time she had resolved to do in the strength of God, what she has so long been expressing her desire to have done. It is time her resolutions, her aims, and her efforts were as comprehensive, and as far-reaching as her prayers. I know not why she should pray that God's will may be known and done more extensively, than she is laboring in dependance on him, to make it known and to cause it to be done. Is she instructed to *pray* for the conversion of the world?—she is also directed to *labor* for it. She may as well limit her prayers as her labors. If she prays for the whole, she should act for the whole; and let it be remembered, that the most effectual prayer is not that which *precedes*, but that which *attends* action. We have prayed for the world, without acting for the

world, long enough. Now let us pray and act. Will any one say, the thing has been put off so long, that now the delay of a few years is not worthy of consideration? It may not be to us who have the Bible; but to those who have it not, the delay may be of great consideration. Fifteen or twenty millions of Pagans have died since the initiatory resolution of last year. *Death* did not suspend his operations while we enquired and corresponded. He went on with his work, though we thought it prudent to pause in ours. And he will go on this year. He will not wait with us.

A question affects us differently, as we vary the statement of it. "Shall we wait another year or two?"—is the form in which it presents itself to one; and he thinks we had better wait. But in the thoughts of another, the question takes this shape, "Shall we let twenty or forty millions more go to eternity, before we resolve to arise and go to them?" I must acknowledge, that I, for one, feel a pity for the present generation of heathen. I feel as if we ought to attempt something for the world that now is. If those who are groping their way through darkness to the darker grave, knew the value of the Bible, and could overhear us deliberating whether to enter on the work of its universal diffusion now, or some years hence, how would their hearts sink within them, when they should find the weight of opinion inclining to delay?

But what will be the effect of adopting the proposed resolution? Does any one doubt that this, if nothing else, will be the effect;—that Christians in America, will do more, much more in spreading the Scriptures,

than they have hitherto done, though they should not accomplish their resolution to the letter? And is it not both possible and desirable that they should do more? But, it may be asked, would not a narrower resolution lead to this increase of contribution and effort?—why not, if the object is, that Christians should do more, just resolve that we will do more? But did ever a resolution so indefinite accomplish any thing? Does any one suppose, that a resolution so general and pointless, could ever reach and rouse the energies of the Christian Church? When was any thing great ever achieved without a distinct aim and definite object?

But why at once propose and present so large an object? Can we not give it definiteness without making it the whole world? Why not resolve to supply America, or Africa, or some one of the great empires of Asia? Why the whole world? I answer, that the latter is a more *scriptural* object than the others. Our first duty was to *provide for our own.* That we have done; and having done that—having passed the limits which patriotism defines, it now behooves us to go forth in the spirit of philanthrophy, whose object is man, and her limits only the ends of the earth. Next to our country, stands the world. The transition from the one to the other should be immediate. And why should this phrase, *the world, the whole world,* surprise us as if it were a novelty? Why should its magnitude alarm us? What phrase is more familiar to the Bible? It is no modern conception. I find it in the proclamation of the Father's love. I find it designating the extent of the Saviour's sacrifice. The forerunner of Christ, in

pointing him out as the Lamb of God, uses it. I find it in the angelic anthem. I find it in connexion with the *command* of Christ, which constitutes our commission. That which bids us go out at all, bids us go into all the world; and we have no promise of the Saviour that he will go any distance with us, but one which assures us of his company through all the length and breadth of the earth. And finally, a phrase of corresponding import is incorporated into our directory for prayer. And now shall we be afraid to incorporate this most scriptural phrase into an humble resolution? Shall it stand in connexion with every thing but our aims and efforts? Really we ought not to be so frightened at the suggestion of the whole world, as a field and object. If any thing should alarm us, it is the command, so long neglected by us, and not the resolution now to attempt obedience to it. What do we in undertaking this great enterprise, but turn Christ's command into a resolution? He has said, "Go ye into all the world;" and we unite in saying, "Resolved, that we will go;" and we may add, "Resolved, that we are confident the author of the command, will be with us always, even unto the end of the world." Is it unreasonable or dangerous to agree to make the attempt to do, so far as the known plan of God contemplates the use of our agency, what we are explicitly commanded to do, and directed to pray that it may be done? We do not resolve to open the way—to make the population of the world accessible, but to move forward in the path which Providence has opened and is opening; and to reach what he has rendered accessible. We do not resolve that our lives

shall be prolonged, or that our zeal shall hold out, and burn pure, and high, and constant. For that we depend on him, in whom, both as men and as Christians, we live, move, and have our being. We do not resolve that we will stir up the hearts of other Christians, and engage them to feel and act with us. Our confidence for sympathy and co-operation is in Him, who has all hearts in his hand. We expect his assistance and countenance at every step and turn. We count upon his smile and blessing. We do not expect a welcome from the heathen, except as he shall give it. Is it presumption to rely on him for so much? Has he not invited such confidence? Will he ever disappoint it?

Why then should we hesitate to frame and adopt a resolution embracing the world—that definite object which the Lord Jesus himself *defined?*

The history of the progress of the Bible seems to me to call for some such resolution. That history has been most interesting and indeed astonishing. It is nearly eighteen hundred years since the Bible was completed. It is four hundred years since the art of printing was invented. And yet in 1782, more than seventeen hundred years after the canon of inspiration was closed, and three hundred and fifty years after that art was known, by which the word of God is capable of indefinite multiplication; in 1782, only about fifty years ago, the following fact occurred: Robert Aitken, a bookseller of Philadelphia, having obtained a long preamble and resolution from the Congress of the United States, setting forth the difficulties of printing the Bible in the United States, and pledging the national treasury for a

certain amount, ventured to publish an edition of the Holy Scriptures. *Now* there is no undertaking which requires less daring. There is no book which it is so profitable to publish. It was predicted that Bible Societies would injure private booksellers. But just the contrary has been the result. The *sales* from the bookstores have kept even pace with the *issues* from the Bible Societies. It was mentioned at the meeting of the American Bible Society, last year, that one house had, in the space of a few months, sold twelve thousand Bibles. I asked a bookseller how many he had sold of a particular edition. He told me the astounding number, but begged me not to repeat it. I suppose he felt that he was reaping a rich harvest, which he did not care that others should come in to share with him. We see here how private enterprise and public charity go along together in the circulation of the Scriptures. And private enterprise may be relied on to supply the nations to some extent; perhaps to the extent of one third of the Bibles wanted. You may resolve to do the work, but you will not have to do it all. You will not be permitted to engross it. It is but to create a demand by benevolence, and selfishness will be sure to aid in supplying it. The principal progress that has been made in the sale and distribution of the Scriptures, has occurred not in the last fifty, but in the last twenty or thirty years. Now the question is whether this progress shall continue—whether there shall be any thing like a corresponding advance in the next twenty years. I see not how there can be, unless some such resolution is adopted, as that we propose.

We are not going *forward* now. We are going backward. We have no great resolution now to fulfil. That is the reason of it. We have no high aim.

During the year 1830, the American Bible Society expended $166,036,48, the next year $142,658,81, and last year $86,362,25. Now ought there not to be some existing resolution to keep up the annual income and expenditure to that amount which it has once reached, and indeed to carry it greatly beyond that? Is not the *number* of Christians increasing every year, and their *wealth* too, every year increasing? Ought not their contributions to be augmented also?

Will it be said that the year referred to was a year of *exigency*—that a great work had been undertaken and was going on, and it was necessary to sustain it by extraordinary contribution?—and ought not every year to be felt to be a year of exigency, while the world is not supplied with the Bible? And is not the exigency created by the world's want, greater than that created by our country's? Not only because the destitute are more numerous, but because the destitution is deeper and more entire. Then we were supplying those who were not altogether without the means of knowing what Christianity is. But they who remain to be supplied, not only know not what Christianity is, but are without the means of informing themselves. Does not this create a case of *exigency?*

Was a great work going on when that large amount was paid in? And ought not a *greater* work to be going on now? Why was that work undertaken? Was it done in obedience to any more distinct call of God, than

that which now summons us to the supply of the world? Ought that amount of contribution which was made during the two years in which we were occupied with the country's supply, to be extraordinary? Can it not be borne by the Church and by the country, as an *ordinary* thing? Cannot either bear much more? It could be borne, and much more, even if the money were all transported in specie. But this is not the case. Much of it will pay for labor done at home. Can it be borne? What a question to ask! A single city of our country, and she but the fourth in wealth, has been able to bear the expenditure of millions on a public work, from which as yet, but very small returns have been made; and she finds no difficulty in bearing it. She hardly knows that she has expended it, and could bear to lose it all.

There is an *impression*, not only existing on the minds of men of the world, but far from being effaced from the minds of the disciples of Jesus, that men cannot afford to *give* in any proportion to what they can afford to *spend*. They who feel that they can afford to spend *thousands*, and not for the necessaries and common comforts of life, but in perilous adventure—in uncertain speculation, feel that they cannot afford to give even *tens*. It is a mistake that must be corrected. If they can make such large and daring expenditures, they can *give* in some proportion to it. And men feel that they can afford to sustain great *losses*, otherwise they would not run such large risks, but to make large *donations* they are too poor. I know one who recently lost five thousand dollars, and he said, "I care nothing for it,"

and he spoke the truth. Now that man could have afforded to give that amount to a Bible Society. But his impression was, that to that cause he could not afford to give more than about fifty dollars. The truth is, there is nothing we can afford to do more largely and liberally than to give into the treasury of the God of providence.

Our blessed Master and model left an example of giving, which his disciples have been slow to imitate. What proportion gave he? A *hundredth?* A *tenth?* One *half?* He gave *all.* He reserved nothing. He was rich, and became poor for our sakes—gave till he had given all. And what was the consequence? Why, the very consequence which the prudent now predict and deprecate—personal poverty. He had not where to lay his head. He parted with all his accommodations, in order to give the world salvation.

I do verily believe that Christians could, without any inconvenient economy, *save* what would purchase Bibles for the world in a very few years. I believe, that without any additional labor, that would be injurious to them, they could *earn* what would do it. Give us what is lost in lotteries. Give us what is consumed in wines. Give us but a part of what is appropriated to make and keep men drunkards. There are a hundred sources from any one of which we might get funds for the world's supply with the word of God. And shall it be said, "it cannot be done—it ought not to be undertaken"? *It can be done.* Can every thing else be done, and not this? Can a war be waged, a canal be dug, a railroad constructed?—and cannot the world be

supplied with the Bible? Secularize the statement of the object. Then propose it to the men of the world, and ask them if it cannot be done. It can be done; and it *must* be done. If necessity ever existed, it exists in this case.

But why resolve to accomplish the work in twenty years? Why designate any number of years? And if any, why twenty? Why not give time enough, and say forty or sixty?

There are several reasons in favor of twenty. There is, in the first place, a greater agreement on that number, than could probably be obtained for any other. Besides, we propose to resolve what *we* will do, not what our successors shall. If we say forty years, the great majority of us will not be here to act on the resolution, the last moiety of those years. Again, our object is to do something for the existing generation of heathen, and if that is done, it must be done within twenty years. Moreover, we find that much may be achieved in twenty years by *human enterprise* alone; and may not much more by *faith* which "overcometh the world?" See how much the *men of the world* can do in twenty years—what magnificent works construct—what important conquests make—how change the physical and political aspect of things in a whole nation—and cannot the *men of God* do as much?

We scarcely need do more the next twenty years, to accomplish our object, than was done the last twenty, in comparison with the twenty which preceded. Is it impossible for us to do as much more the next twenty years, than we did the last, as in the last, we did

more than in the twenty which preceded? Cannot we keep up this ratio of increase? It is only necessary to do so, and our part of the great work is done.

But there is another consideration which pleads, if not for twenty years, yet for a shorter term. It is that after the adoption of this resolution, we may calculate, as I allow myself to think, on a more abundant blessing from God, than the world has ever yet experienced. Since my thoughts have been turned to this great subject, it hath occurred to me that probably some such movement as that which is now contemplated, is all that is wanting on the part of the Church, to that full *proving* of God, which is to be followed by the opening of the windows of heaven, and the pouring out of a blessing upon her, such, that, she not having room to receive it, it shall flow forth to the world. The Church has never yet *fully* proved God. She has always proposed and attempted less than he has required. She has never taken the Bible, and gone out with it, intending to go into all the world, and that may be the reason why Christ has been no more with her. How can we expect the fulfilment of the promise, "Lo, I am with you always, even unto the end of the world," unless we attempt obedience to the command to which that promise stands annexed? That promise was intended to encourage those who should make the conversion of the world their object. And we may well suppose that its most glorious fulfilment is reserved for the period when Christians shall resolve on the conversion of the world.

Does any one doubt, that if we adopt this resolution, and act in the spirit of it, its object will be accomplish-

ed, provided the divine influence which attends our labors be as abundant as was that which attended and gave efficacy to the labors of the apostolic age? With our men, and means, and facilities, and *their* humble sense of dependance on God, and looking to him for his blessing, would not all which is proposed, be accomplished in twenty years? Well, why should not we cherish a similar sense of dependance on God?—and expect as large a blessing to crown our efforts, as attended theirs? Will never again the Gospel come in such power to the hearts of men, and the arm of the Lord never again be so gloriously revealed for salvation? Has the Gospel achieved its greatest victories already? In the process of becoming universal in its dominion and influence, will not a more wonderful power attend it, than has ever attended it hitherto? Will not God hereafter make a *short work* on the earth? Does not that prophecy, which declares that a nation shall be born in a day, yet remain to be fulfilled? Who knows but the period of its fulfillment may fall within the next twenty years? And if it shall, twenty years will be ample for the accomplishment of our resolution?

Does any one fear that if the resolution be adopted, we shall not be able to answer for it to God? Will the remembrance of it be a new terror to us in the prospect of going to the judgment seat? I think not. But if we decline to adopt it, I am by no means so sure that we shall stand acquitted.

If the resolution, on the speedy adoption of which so many hearts are set, is adopted, and fails of accomplishment, it will be the first great resolution of benevolence

that has ever failed. All our resolutions up to this, have been accomplished. Shall that which proposes the truly Christian object of the world fail? It *may* fail. God will not be wanting to us; but we may be wanting to ourselves. We may pass the resolution in the spirit of pride. We may forget where our strength lies. We may go forward in the confidence of our own resources. But we shall be in equal danger of doing this, any number of years hence. I confidently trust, that He, whose Spirit suggested the resolution, will give us grace to adopt it, if at all, in the true spirit of dependance on him. In that case it cannot fail.

But if it fail, I contend that it is more glorious to undertake such an enterprise and fail, than to decline undertaking for fear of failing. Perhaps, however, Christians of America, are not prepared for this resolution. Perhaps, should it be adopted, there would be no great accession to your annual income; and, peradventure, it would be found at the end of two or three years, that Christians of this age have not that love for Christ, and that faith in God, and that good will to men, which alone can secure the sacrifices, the efforts and the treasures necessary to the success of the enterprise. But shall it be so? Friends of Jesus, shall it be so? Christian philanthropist, shall this fear be realized? I lay the cause at your feet—the cause of the world—the cause of bleeding, dying humanity. I am sure you will not *trample* on it. I hope you will take it up and lift it high, and bear it on to victory, speedy, complete, and glorious, through the blood of the Lamb, and the grace of the Spirit of God.

SALVATION GREAT AND DIFFICULT.

Some think and represent it as easy, exceedingly easy to save a soul—to bend a will—to change a heart. Easy? It is God's greatest work. Creation is not so hard a work. And it is more difficult than destruction. It is the most wonderful species of resurrection. With men it is impossible; and with God barely possible: for the righteous are scarcely saved. Here, ye sons of God, is something for you to think about, that God, in saving a single soul, putteth forth a mightier energy than in making many worlds; that in order to bring you to a saving faith of the Gospel, and to persuade you to the love of God, a greater exertion of power is requisite, than to produce the most stupendous physical creation. If this be not the doctrine of the Bible, why did the Apostle speak of the "exceeding greatness of his power to usward who believe, according to the working of his mighty power"? We sometimes, and indeed more commonly in our discourses, treat of the *moral* attributes of God, displayed in the salvation of sinners, of the divine wisdom and goodness, the justice and mercy exhibited in the conception and carrying out of the wondrous plan of redemption. How benevolent the motive! How wise the scheme! How beautiful and glorious its progressive development!—until at length on Calvary, the Captain of our salvation said, "It is finished,"—and justice and mercy met and em-

braced each other,—God was glorified, and men saved, and death died by death. But now our theme is the *power* displayed in salvation. And mark, it is not the power displayed in the *procuring* of salvation, but that exerted in its *application.* In the constitution of the person of the Mediator, and in the progress unto completion of his mediatorial work and passion, there are astonishing exhibitions of his power, as in his incarnation and in his resurrection. But let us dismiss these for the present, and direct our attention to the power necessary to make the work of the Mediator effectual in the salvation of a particular soul—not that branch of salvation which regards justification, and is therefore external, but that which regards purification, and is therefore internal, upon the soul. Christ is not the agent in it. But the Holy Ghost is the agent. Our subject is not what Christ did and suffered to render faith effectual to salvation, but what the Holy Ghost does in bringing the sinner to believe. Our subject is the exceeding greatness of his power towards us who believe according to the working of his mighty power. Perhaps there are few, if any, themes more grand, or interesting, or more likely to be useful to all who will give it close and considerate attention.

The power of God exerted in the salvation of a soul, is exerted *first,* in its *conversion,* and *subsequently* in its sanctification and preparation for glory. The power of God does not cease to be exerted, even in its exceeding greatness, after the production of faith. "We are kept," says Peter, "by the power of God through faith unto salvation." That which makes us Christians, is necessary

to preserve us as such. The power which places us in the right way, is needed to keep us in it, and to speed us along it. What good man does not every day feel the need of an almighty influence on his soul—a God working in him both to will and to do? The present object is to speak only of the power of God exerted in conversion, in producing faith: in illustration of which, consider,

The language made use of in expressing it, such as "the exceeding greatness of his power, the working of his mighty power—thy people shall be willing in the day of thy power." Divine power is necessary to make men willing.

Consider the other displays of divine power which this is said to resemble. These are creation and resurrection. "For we are his workmanship," as truly as the heavens and the earth are, though in a different sense,—"created in Christ Jesus." "If any man be in Christ Jesus, he is a new creature." "And you hath he quickened, who were dead in tresspasses and sins;" "and hath raised us up together," "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." There are various opinions in regard to what a Christian is. According to some, a baptized person is a Christian, or one educated in the belief of certain principles, and who is attentive to certain forms. According to others, he is a Christian, who is not a Jew, Mahommedan, Pagan, or Infidel. But according to the divine Spirit, a Christian is not the workmanship of a parent, or a priest, or of himself, but of God. "In Christ Jesus neither circum-

cision nor uncircumcision availeth any thing, but a new creature." "They that received him were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Consider the nature of the thing to be done—the character of the result to be accomplished. It is not merely to change one's creed, so as that he shall believe in conformity to certain statements. Nor is it a mere proselyting of a man from one sect or party to another. If that were all, nothing would be necessary but evidence—such an amount of evidence as should not only justify belief, but in opposition to the most inveterate prejudices compel it. For such a flood of light may be shed around a subject, as shall render the strongest reluctance of the will powerless to prevent the belief of it. But that which is to be done in the conversion of a soul, is not any thing which light can do. Not all the light of the universe can convert a soul. It cannot warm. It cannot melt. Another influence does that. It only illuminates. Light discovers every thing, but originates nothing, alters nothing. Light reveals objects which ought to be loved, but never generates love. Religion is not light, but light and love. And the power of religion is in its love.

The thing to be done in conversion, is the changing of the heart, the transferring of the affections from one class of objects, on which they have been long and firmly fixed, to another, towards which they have hitherto felt utter aversion. It is to bring the will of a man into subjection to divine authority, and to frame all its acts in conformity to the dictates of a pure con-

science, and the decisions of divine revelation. To accomplish this, to cause a man to love things which he now hates, and to hate things which he now loves; to take a deep interest in things, towards which he now feels a perfect indifference or a deeply seated hostility, to make a proud man humble, an irascible man meek, a profane man devout, all must see to be the work of mighty power. To change one habit of life, how hard you find it. What strength of determination it requires. What violence and perseverance of effort, yea, what strong self-conflicts. And after all, perhaps, it is a failure; or the success is but temporary, and there is a speedy return to the forsaken practice. What then must it require to change at once all the habits of the heart? If to *act* differently in *one* respect be so hard, what must it be, to *be* different in *every* respect. If when a man has an inclination to be different from what he is, it is so difficult sometimes to effect the desired alteration, what must be the difficulty when the will is opposed to the change, which the conscience pronounces necessary? If when one would do good, he still often does evil, what is to be expected when even his inclination is not to good? When it is necessary to the happiness and salvation of a man, that he should be and do unlike what his whole heart disposes him to be and do, to bring about such a change must be a work to which the greatest exertion of power is essential. Will any thing short of the exceeding greatness of God's power, ever bring the proud person down to the spiritual condition of the publican,—to that sense of unworthiness and that spirit of self-condemnation, that

he shall smite upon his troubled breast and be ashamed to lift his weeping eyes to heaven, and in the confession of his sins, cast himself on the mere mercy of God?

The exceeding greatness of the power required for the conversion of the soul, may be inferred from the frequent inefficacy of the means employed, and the exertions made to accomplish this result. How much has been done both by God and man for the salvation of some souls that are now irrecoverably lost and gone for ever. Three years did Judas Iscariot live in the family of Jesus Christ, daily hearing his divine instructions, and beholding his astonishing miracles and bright example. But under the best influences he waxed worse and worse, until at length he was prepared for the blackest crime which stands charged to human nature. Under what benign influences have many of the present generation been brought up, and along, hitherto! Since the commencement of their probationary career, how many means have been used with them, how many expedients tried, how many prayers offered for them, how many lessons of divine truth taught them, how many good examples set before them, how often they have been exhorted, and warned, reasoned with, appealed to and entreated, the providence of God seconding and enforcing his word, and even his Spirit striving with them, and yet, what progress in goodness and fitness to meet God have they made? How many have made none at all! How many have even taken a retrograde course! In spite of all the forces that have been attracting them towards God, they have been regularly receding from him. Under

all these means, their hearts have been made harder than ever. And yet the means used have been as well adapted to the end proposed as means could be. The excellence and obligation of the end, the fitness of the means to produce it, and the advantage of obtaining it, are perhaps all acknowledged. The judgment is convinced; and that gained, all ought to be gained; yet how little is gained, when only that is gained. Between being convinced that a course is right, obligatory, practicable, and advantageous, and being persuaded to pursue that course, there is a wide interval, which often remains for ever untraversed. The man has got the truth, but he holds it in unrighteousness. The way of his judgment is not the way of his heart. Once he sinned without the light, now he sins with it and against it. Festus was not convinced. Agrippa was convinced but not persuaded. Both, if they died as they lived, perished, with this difference only, that they perished under different circumstances. A man is often convinced not only that it is his duty, but that it is equally his interest to pursue the course marked out by inspiration; and he will confess too, that it is the course which gratitude dictates, and the most dignified and honorable, as well as peaceful and happy course, as worthy of being pursued for its progress, as for its termination, its way pleasantness, as well as its end glory; and yet he will not pursue it, though there are as many considerations dissuading him from the course he is pursuing, as unite in persuading him to the other. There are some subjects on which it is only necessary to enlighten the minds and convince the judgments of

men. But the subject which comprehends our relations to God is not one of these; and hence, one of the most irrefragable arguments, not merely for the fact, but for the depth and desperateness of human depravity. Let him who has attempted the reformation of young men who have fallen into a course of vice and dissipation bear testimony on this subject. He enters upon no kind of work with such despondency; for reformation among such is exceedingly rare. And still more rarely are such converted to God. Let it be heard and remembered, that very few immoral young men are ever converted to God! In proceeding with such, with what facility they are brought to acknowledge the criminality and fatality of the course they have been pursuing; and to agree entirely, with pious men, in judgment on the character and tendency of their conduct. Ask such, do you not see that if you persist in the course you are now pursuing, inevitably in a little while, perhaps within a year, you will be ruined in soul and body for ever? And the prompt and apparently honest reply, will often be, yes. And yet the person goes on as recklessly and rapidly as ever, and is ruined perhaps within the year. So that from experience, we are led to believe that when you have gained all that is rational and intellectual in a man to the side of rigid virtue, you have done next to nothing towards his reformation. You have now to carry the will and the heart, having already carried the judgment. But how are you to carry them, when it is only through the judgment you can act upon them, and in the case supposed, the dictates of the judgment are entirely disregarded. How

are you to prevail on any one to do a thing, when such considerations as, that he ought to do it, and would be benefitted by doing it, do not move him in the least. All hope of a sinner's repentance derived from himself is vain; not because repentance is any thing miraculous or transcending the natural faculties of men, when properly inclined, but because the most weighty motives, in the greatest numbers and the most persuasively urged, are found ineffectual. And if we cannot prevail by motives, we cannot prevail at all. God must come in and sanctify the soul. That is now the only hope.

In confirmation of the doctrine that conversion is the great work, the grand achievement of God, it may be observed, that men, in their undertakings, find nothing so difficult as that which is analogous to the conversion of a soul—to reclaim a fellow being from error or vice. There is scarcely any thing *physical*, which men in their combined might cannot effect; and there is scarcely any thing *moral* that they can effect. They conceive and execute works of surprising magnificence, astonishing one another by the power and skill which they display, but when they come to making men better, their *want* of success is astonishing. They can reclaim every thing but the human heart. They can reclaim every waste but the human soul. And now mankind have pretty much abandoned the idea of reforming the race, and their chief labors are directed to anticipate and prevent evil. They have found that to *reform* is almost hopeless, and that to *preserve* is pretty much all they can do. There was never any thing effectually done to arrest the progress of intemperance,

until the *preventive* plan was fallen upon. Whatever tears parents have to shed, whatever prayers they have to offer, whatever expostulations they have to address, let them do it when their children are comparatively uncorrupted, else it will be too late. How many young men in every city have been ruined by dissipation and profligacy, and how few in the same time have been reclaimed from their vices! And yet how slow are many to favor plans intended to prevent crime and forestall vice.

But why is any greater exertion of power necessary in conversion, than in moving a mountain or making a world? Among the reasons, perhaps this may be one and a principle one, that in the one case there is opposition and resistance, in the other none. In nature there is *nothing* to rise up against God—in man there is much that does this. There is no spirit of rebellion in any thing upon which God exerts his power, but the will of moral agents. He commands nature and he is obeyed. He commands men and is disobeyed. He said, "Let there be light, and there was light." But of men he says, "I have called, and ye refused; I have stretched out my hand, and no man regarded—they would none of my counsel—they despised all my reproof." Here is the peculiarity of the sinner's case, that he can and does resist God. Therefore in addition to the power necessary to form his soul aright, there must be power exerted to overcome resistance—a resistance which will suffer the flames of eternal torment rather than yield. Where is the man in this Christian land, who has not contended against God, and resisted

the Holy Ghost? Perhaps there cannot be found in any of our worshipping assemblies, one unconverted man, but for his positive resistance to the benevolent strivings of God's Spirit. If so, how will the revelation of this fact clear the divine character from any injurious imputation cast upon it by "all their hard speeches which ungodly sinners have spoken against him." This doctrine teaches us,

1. How different a thing *faith* must be from what some esteem it to be; since it is the product of the exceeding greatness of God's power, the result of such an energy as that by which Christ was raised from the dead. You say you believe, but have you ever experienced this power of God upon your soul?

2. How evidently does salvation depend on God. Nothing can effect it but his power, his mighty power, It is possible only with God. In vain you work, unless he work in you to will and to do. But remember why and for what such an exertion of divine power is necessary. It is necessary because of the strength of your reluctance, invincible by any power not omnipotent. It is necessary to make you *willing*.

3. If with all the working of this mighty power, the righteous are scarcely saved, where shall the ungodly and the sinner appear?

4. How devoutly should Christians thank God for the exertion of this power on them, and how fervently implore that it may be exerted for others. Why should not we cry unceasingly in this behalf?

5. How unlike others in spirit and conduct should they be on whom the exceeding greatness of God's

power has been exerted; who have been transformed by the renewing of their minds, who have been created anew in Christ Jesus!

6. How vain the purpose and expectation of sinners to repent and turn to God by and by. You will as soon make a world, as mould your souls anew, or change your hearts. How are you going to love that in which you see no beauty, though the splendor of the brightest and broadest day be shed around it? How are you going to change your inclinations, when it is absurd to speak of your having a disposition to change them? How are you going to move your will, when all the motives which can be assembled together, make no impression on it, and when a change in your convictions effects no change whatever in your relations?

Suppose you were on your death bed, and one should say to you, now make a world and you shall be saved, or raise a dead man and you shall be saved, could you do it to save you—would it not be mocking you? But there is no more hope if left to yourself, you will repent and believe when death stares you in the face, than there is that you will perform a resurrection; for we believe "according to the working of his mighty power, which he wrought in Christ when he raised him from the dead."

7. How deeply and dreadfully depraved the human heart must be, that such a power should be necessary to bring it to repentance, to faith in Christ, and to the exercise of love to God. What manner of persons must we be, that we must be created anew unto good works, before we shall perform any?

8 In view of this subject, how criminal and fatal appears the act of grieving the Holy Spirit of God. It is often done. It is the worst a man can do. Don't you do it. God forbid you should do it. If you are doing it, cease from it. If you have done it, and he is grieved away for ever, nothing need be said. All is lost. But peradventure he may return. Then call upon him; for as there is no other name whereby you may be saved, but the name of Jesus, so there is no other influence but the Spirit's, which will ever bring you to Jesus.

FIXED PURPOSES.

I remember reading of a young man, who, in the course of a few years, had squandered a large estate. Reduced to absolute want, he one day wandered out with the design of putting an end to his life. He came to the brow of an eminence which overlooked the estates he had lost. He sat himself down, dropped his head, and remained for some time in fixed deep thought, then suddenly sprung up, and with a vehement exulting emotion, while a gleam of hope irradiated his dark eye, exclaimed, "They shall be mine again." He had made his resolution and formed his plan. He now hastened to execute it. The result in due time was complete success, with an addition of other property.

There was another, who, after long darkness and distress of mind, at length exclaimed, "If there be a God in the universe, I will seek him, and find him, and devote myself to him." That man, (as his life proved,) is now in heaven.

Our salvation does not depend so much on our laying hold, as on our holding on. It is not he that sets out, and for a while runs well, but he that *endureth* to the end that shall be saved. We might as well not lay hold, as not hold fast. Indeed it is *better* not to vow, than to vow and not to pay.

LABORS OF LOVE.

There is no labor so certainly effectual and so largely productive, as that which is expended in the work of the Lord.

The love of Christ should constrain you to *live unto him*, and not merely to *speak well of him*.

The viciousness of the wretched, so far from exempting us from obligation to supply their urgent necessities, is an additional reason why we should endeavor to do them good, win their confidence, and save their souls.

Let him that hath ingenuity, plan, and him that hath strength, labor, and him that hath money, give, and him that hath none of these, as well as him that hath all of them, bow the knee, and with the faith of Abra-

ham and the fervor of Elijah, pray that the kingdoms of this world may become the kingdom of our Lord and of his Christ.

To believe our neighbor immortal, and yet in our love to regard and treat him only as a mortal—to know he has a soul, and yet to feel no concern and take no care of his soul—to feed him with the bread that perisheth, and yet never offer his famishing spirit a morsel of the bread of heaven—to find him fainting with thirst, and yet give him none of the waters of life—to help him along through this brief world, and yet never seek to throw one kindly influence upon his immortal course, cannot be to love our neighbor as God intended we should.

There is nothing more inconsistent with Christianity than indolence.

Much of the ability to do good, lies in the disposition to do it. The very breathing of a benevolent heart is a species of good-doing.

WATCHFULNESS.

The authority of God commanding, the mercies of God beseeching, and the terrors of God threatening, the love of Immanuel, the greatness of the work to be done, the soul's urgent necessity, life the only time, death at hand, the coming of the Son of man at the unknown

hour, the unalterable decisions of the judgment, and eternity, all cry, watch!

We are exhorted to hold fast our profession. Does not this require *vigilance?* Who ever held any thing with a firm grasp when he was asleep?

CONFESSION.

How many confessions of sin are a mere soliloquy, never in spirit and truth, addressed to God.

Suppose a Jewish priest had seen the publican going up to the temple, and asked him what he was going for, and when he had answered, "to confess my sin to God, and ask for mercy," had said, "you need not go so far. I'll hear you—confess to me—I can forgive you;" would he have gone down justified upon a compliance with so impious a request? Yet this is what the Catholic priests do habitually. They stop the people from going to God with their confessions.

THE YOKE OF CHRIST.

The yoke is the symbol of subjection and obedience. To take the yoke of Christ, is to become voluntarily subject to him. It comprehends the subjection of the understanding to his teachings, of the conscience to his authority, of the will to his pleasure, of the heart to his love, of the active powers to his service, and of the substance to his use and advantage. It is the subjection of a child to a parent, of a servant to his master, of a client to his patron, of a scholar to his teacher. This subjection is not external merely, but primarily internal. And it is supreme. Some kinds of subjection are incompatible with it. All are subordinate to it. This supreme subjection to Christ, includes allegiance to him as a king, reliance on him as a saviour, application to him as a teacher, confidence in him as a guide, imitation of him as an example, and inviolable attachment to him as the greatest and best of friends. This is what he demands, when he says, "Take my yoke upon you . . for it is easy."

The world know not the nature of the Christian life. They see at best, but one half of it. The better and more blessed part is concealed from them. They may know our trials, but not our supports; our temptations, but not our succors; our difficulties, but not our helps; our sorrows, but not our joys; our trouble, but not our tranquility; our loss, but not our unspeakable gain. The former, they are at least in part acquainted with,

for they have felt the same; but with the latter, the stranger intermeddleth not. They see the yoke of Christ in all its nakedness, and they think it must be hard, but they know not what expedients Christ has to make it easy. Oh, if they would but *try* this yoke, they should soon find how sweet is submission to the will of Christ.

Every man must wear some yoke. We must be in subjection to some being or thing. The alternative before us is not independence or subjection. We have only the choice of masters. Wisdom consists not in rejecting all, but in choosing the best.

The Scriptures exhort the saints to *hold fast* their profession. Does not this show the necessity for all to take it up? If God's soul hath no pleasure in them that draw back, has it pleasure in them that never come forward? If there remaineth to the apostate no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall consume him, what remaineth to them that have never fallen away from Christ, only because they have never gone to him?

PROFESSION OF RELIGION.

There must be *professed* as well as real subjection to the Gospel. It is "with the heart that man believeth unto righteousness:" it is "with the mouth that con-

fession is made unto salvation." Some persons act precisely as if the latter part of this declaration were an interpolation. But it is not. To *be* disciples of Jesus Christ, and to *declare* ourselves his disciples, the two constitute our duty. Neither part may be dispensed with. Words and actions are intended to confirm each other. It is true that actions speak louder than words, but the harmony of both is an utterance louder still. Let those who hesitate respecting the obligation of a public profession of religion, read what Christ, in the Gospel, says respecting those who "confess" and "deny" him "before men." Did he mean nothing by such language? Nothing? But, say some, "if we obey Christ's commands, will not our actions declare unequivocally what we are? If our subjection to the Gospel be real, will it not of necessity be sufficiently manifest?" But how is a person to obey all the commands of Christ, without a distinct and open confession of him, when one class of these commands requires such confession? To obey in part only, is not having "respect unto all his commandments."

A profession of Christianity is never complete, unless it be made both by *works* and by *words*. Without the former, it is the merest pretence—without the latter, it is materially defective, perhaps essentially so. I advise no man to try eternity without both a real and professed subjection to Jesus Christ. When you appear before him as your judge, you will not like to have it in remembrance that you had not been known on earth as his disciple, never numbered among his friends; that you never, by any voluntary and public act, connected your-

self with his church; never entered into communion with his disciples; that you never met with them to pray and to sing a hymn to Christ as God, as Pliny says the primitive Christians did; that you separated the sacraments, which God hath joined together, and were satisfied with a covenant sealed with only one seal, and that affixed by your parents in your unconscious infancy.

It is true that some do not profess religion, because they have it not to profess. This is melancholy. But, to have religion and conceal it—to attempt to get to heaven by stealth, and defraud Christ of the public honors of our allegiance and salvation here, is mean—is perilous.

REPARATION.

So far are religious services from rendering reparation unnecessary, that they may not be performed until it is made. The gift is to be left before the altar until it is made, and then offered. It is a fatal mistake to suppose that what you do towards God will make amends for what you leave undone towards men.

UNION.

It is a silly conceit of some, that unity of sentiment among men is not on the whole desirable. How do such reason? Is not truth one?—and is it not desirable all should believe the truth? Agreement in the truth is that thing which of all others is most to be desired. To the want of this, is to be attributed almost all the discord, wrath, and wrangling found among men. Diversity of faith necessarily proves the existence of error, and error never existed anywhere without doing mischief. The world had been evangelized long ago, but for the difference of sentiment. One of our sweetest anticipations is that we are going where all are of one mind and of one heart.

GOOD MORALS.

He who does not honestly intend and heartily try to pay his just pecuniary dues, is as deep in arrears to God as to his human creditor. And he, who overreaches his neighbor in trade, is guilty of an attempt to defraud God. And the man who, taking the advantage of the superior strength which nature gives him, and of the authority that law concedes to him, maltreats in

any manner her, whom he has vowed to love, and cherish, and honor, does not more injure his wife, than he does insult to his God. Generally, whatsoever evil we do to men, we do to God. In this view, dishonesty is sacrilege, and all immorality is impiety too.

ENTIRE DEVOTEDNESS TO GOD.

THE disciples of Christ ought to be a distinct, peculiar, holy, and superior people.

First, they ought to *do* more than others, because they have *received* more than others—more ought to be done *by* them, because more has been done *for* them. Higher privileges, and better benefits, have been conferred on them than on others. God has made a distinction in their favor. He has introduced them into a nearer relation to himself. He has chosen them out of the world, and called them to holiness. There is *no* man that may not, and should not, gratefully say—"What shall I render unto the Lord for all his benefits toward me?" Nevertheless, none can say it with that emphasis with which *they* can, for whom God has crowned all his other benefits with renewing grace and pardoning mercy. Twice has the hand of God been at work on them; once in creating them, and again in new-creating them. Are they, as creatures, the workmanship of God, so are they as Christians. "For," says

the Apostle, "we are his workmanship, created in Christ Jesus unto good works." And the second creation is more glorious than the first, and a greater favor to its subject. And not only have their natures been renovated, but their sins, in all their multitude and magnitude, have been freely forgiven. Justified they are, as well as undergoing the process of sanctification. And then they are permanently the subjects of divine nfluence. They are inhabited, taught, led, and aided continually by the Spirit of God. Now, it is a principle of both heaven and earth, that creatures shall render according to that which they receive, and that, consequently, much shall be required of them to whom much is given. And it is due on two accounts—due on the score of gratitude, and due on the ground of the greater ability to make returns. On this principle, then, what is due from those who are distinguished from others in the particulars that have been mentioned? Must they not render more than others do? Will not more be required of them? Their obligations may not originally have been greater than those of others, but, on the score of gratitude, they are. And greater far are their derived abilities and opportunities.

Secondly—Christians ought to do more than others, because they profess and promise more than others. I say, not that they profess and promise more than others ought to profess and promise, but more than they actually do. Now, when a man publicly acknowledges his obligations, whether by word or act, and promises, with the help of God, to perform them, his case is seen to be somewhat different from his who makes no such

acknowledgment and promises. "It is better not to vow, than to vow and not to pay." Every head of a family in Israel ought to have said with Joshua, "as for me and my house, we will serve the Lord." Some did express the determination, and some did not. Now, supposing they had all been equally delinquent, the former would have violated an additional obligation, inasmuch as they had bound themselves, by promise, to that to which God had bound them by command. More is reasonably expected, both by God and men, of those who profess to be the disciples of Jesus Christ, and promise to be obedient to him, than from those who do not, though the former profess and promise only what is their duty. They ought to do more than others. They have declared themselves on God's side—they have recognized their obligations to serve him—they have consented to the claims of Christ, and have taken the sacramental oath to be obedient to him.

Thirdly—They ought to do more than others, because, for the reason just given, what is done by them is of more consequence than what is done by others. Their good is more extensively beneficial, and their evil more widely injurious. Very few things enlarge a man's influence, and increase his power of doing good and evil more, than the fact of his making a profession of religion. Therefore, consider well ere you make a profession of religion, and consider well, too, before you decline making it. Consider well before you increase your power of doing mischief, and consider equally well, before you refuse to increase your power of doing good. It follows:—

Fourthly—Christians ought to do more than others, because their conduct is more narrowly watched, and more strictly scrutinized, than is that of others. Other men may do amiss, and little notice shall be taken of it, and for this reason, as well as others, their sin may do little injury; but every thing professors of religion do is observed and criticised. "Ye are a city set on a hill, which cannot be hid."

Fifthly—Christians ought to *do* more than others because they *expect* more. You look for a city, which hath foundations, whose builder and maker is God. You hope, that when this earthly house is dissolved, you shall have a building of God; a house not made with hands, eternal in the heavens. You expect that when Christ shall appear, you also shall appear with him in glory. Now, there is a conduct conformable to such expectation. "Every man that hath this hope in him purifieth himself."

Sixthly—Christians ought to be distinguished *here* as they are to be distinguished *hereafter* and *forever*. The sheep ought not to look as much as possible like goats. It is not seemly that the heir apparent to the crown and kingdom should act like the sons of the mean and vile.

Finally—If Christians shall not do more than others, then some of the things most important to be done for the glory of God, and for the good of mankind, will be left undone. Who is to care for the cause of Christ, and for the souls of men, if you do not? Who is to enlighten this dark world, if you be not lights to it? Who can be expected to pray, and give, and labor for the evangelization of this dark world, if you do not? When

iniquity comes in as a flood, and the Spirit of the Lord lifteth up a standard against it, if ye forsake it who can be expected to flock to it? Where shall Jesus Christ look for friends and advocates if not among you who have plighted your friendship at his table? If he be wounded in the house of his friends, can he expect better treatment from his enemies? Wherewith shall the earth be preserved, if that which was intended to be as salt to it have lost its savor? How shall religion flourish in any congregation, if they who profess to be its subjects take no interest in its prosperity?

Ye disciples of Jesus Christ, who have commemorated his death! Ye have taken a step which ye cannot retrace. Ye have made a profession which ye cannot recall. Your vow is indelibly written in the imperishable book of God. Are you paying it? Are you doing the thing that is acceptable to God? Are you living to him who died for you? Are you glorifying God in your bodies and spirits, which are his? Have you presented yourselves a living sacrifice to God? Is his will your rule, his love your motive, his glory your end? I ask you these questions, because they are such as will be asked you in your examination at that tribunal from which there lies no appeal. Oh! mince not the matter of Christianity. That religion is worth nothing which beginneth in a resolution that is never executed, and endeth in a profession that is never made good. I know not which is more fearful, to see men totally neglect the work of eternity, or to see them take it up and leave it half done. I know not which is more dangerous, to be a careless sinner, or a cold professor. I know

that either will prove fatal. The church and the communion table are no refuge. There is none but the blood of Jesus.

Christians have been, in common with all men, the subjects of *one* creation of God, and in distinction from others, the subjects of *another, the second, the greater* creation. Has God then a second time, put his creating hand to you, ye Christians? Then, where are the traces of his handy work?—where is that which he has wrought? What proof can you show that God has *been* at work upon you? His hand ought to be as discernible in his *moral* creations, as it is in his *physical* creations. We have not to write upon the page of heaven, "this is God's work." Ah, no, the silent heavens declare the glory of the Lord, and the firmament showeth his handy work. The work itself proclaims the workman. And can it be that his moral formations do not declare their author? While those are "for ever singing as they shine, the hand that made us is divine," are these silent in regard to him that originated them? It is as much the result of God's creating energy that you are a Christian, as that you are a man. Now, shall it appear on the very face of the work, and in all its structure, so that no one can doubt it, that as a man, you are the production of God, and not appear that as a Christian you are? Is the first creation so manifestly God's, while in regard to the second, it is doubtful whether it be God's or man's? Who can doubt that the human eye is the contrivance and construction of God? And shall *holy love* not proclaim its author? Shall the work created not in his image,

prove him its author, and the work made in his image not proclaim and own him?

PRAYER.

Prayer moves the hand that holds the heart.

It is not absolutely necessary that we should pray over a book of mathematics, or a volume of history to understand it. Yet if the reader had the opportunity of daily and hourly access to the author, would he not frequently avail himself of it and go to him for explanation? The Bible is the book of God, and it treats of subjects on which our feelings are strongest, our prejudices most violent, and our ignorance most profound. We have daily and hourly opportunity of consulting the divine author. Are we not manifestly without excuse, if not availing ourselves of this privilege, we fall into mistakes and adopt false interpretations?

The lever that is destined to move the world is the Gospel; but prayer is the only way in which God's people can apply any power to that lever; and we believe that when the universal Church shall make a combined effort in this way, the world will be moved and the kingdoms of the world become the kingdom of the Lord. By prayer we bring down the might of heaven to do what the strength of the human arm cannot do; by this we make omnipotence our ally.

The prayers of God's people constitute one link in the chain of salvation, connected on one side with the power of God, and on the other with the conversion of men. Break not that golden chain.

Oh, if men did but pray for each other as they ought, what a blest fraternity the human family would be. It is intercession made in heaven, founded on the atonement offered on earth, that preserves this revolted world from merited destruction, that procures forbearance for the wicked, and sustains the principle of divine life in the soul of the righteous. I feel safe in saying that the intercessory prayers of Christians avert more evil and procure more good, than all other human means together.

It is always a great encouragement in prayer, when we can plead with God former mercies, when we can remind him that the thing we ask him to do for us is only what he has done before. With what confidence may a church which God has often, or even once revived, plead with him, "Wilt thou not revive us again?"

The want of success in the prayer of the foolish virgins, proves that prayer may be rightly directed to the Lord—may be short—may be unostentatious—may be sincere—may be fervent—may be for that which is good and necessary—may be importunate, and yet fail of its object. Not every prayer is heard, though it have *many* qualities of a good prayer. One defect, if it relate to that which is essential, will spoil it. In the prayer of those virgins, there was no faith and no love, and it was ill-timed. The time was, when, if they had asked

and knocked, they would have received and gained entrance, agreeably to the promise, but that time lasts not always. Behold the contrast between the prayer of these foolish virgins and holy Stephen. Acts vii, 59.

He is a dead man, who does not pray.

The Scriptures plainly teach the duty of *specification* in prayer, and especially in private prayer. Think not that your prayers will be of much, if any avail, so long as they do not partake of this property. He who asks for a great many things at a time, cannot be very desirous of getting any one of them. It is in prayer, as in some other things, the way to accomplish much, is to do one thing at a time. Take a single case and lay that before God. The woman of Canaan came to Christ on a single errand, and urged one only suit. When Peter was in prison, and the Church desired his release, they prayed, not for all good things, but "for him." He, who in his secret devotions, prays only for his friends or his enemies in general, is not sufficiently interested for any one of them.

It is thought by some, that Christians do not need to be prayed for. But they need it as much as any others, and we are more frequently reminded of the duty of praying for them than for any other class of persons. Our consistency as Christians, and our progress in religion, depend very much on our prayers for one another. Perhaps the low state of religion among professing Christians is more owing to a neglect of this duty than to any thing else.

When Paul prayed for the Ephesians, it is remarkable that he prayed for but *one* thing, and that one in

order to others. Eph. i, 17. The truth is, we do not want but one thing. Thy want, O man, is of the soul, and thy soul has but one *want*—"One thing is needful." Would to God thy soul had but one *desire*, so as to say with David—"One thing have I desired of the Lord; that will I seek after."

SECRET PRAYER.

MEN never take so firm a hold on God as in secret. Remember Jacob.

Thou shouldest pray alone, for thou hast *sinned* alone; and thou art to *die* alone, and to be *judged* alone. Alone thou wilt have to appear before the judgment-seat. Why not go alone to the mercy-seat? In the great transaction between thee and God, thou canst have no human helper. You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

Nothing is more embarrassing and disturbing in secret prayer than unpropitious circumstances. Great attention ought always to be paid to this point—"Enter into thy closet," says Christ. He says not *a* closet, nor *the* closet, but *thy* closet. The habit of secret communing is supposed to be formed. The man is supposed to

have a closet—some place to which he is accustomed to retire for prayer—some spot consecrated by many a meeting there with God—some place that has often been to him a Bethel. The Saviour uses the word to mean any place, where, with no embarrassment either from the fear or pride of observation, we can freely pour out our heart in prayer to God. No matter what are the dimensions of the place, what its flooring or canopy. Christ's closet was a mountain, Isaac's a field, Peter's a housetop.

Go not into thy closet to *say* prayers. Oh! I wish *obsolete* could be written against that phrase, *saying prayers.* It were as proper to speak of *saying praises.*

If, when in thy closet, thou feel nothing, say—"Oh God, I feel nothing; no gratitude, no contrition, no desire." God likes truth.

It is in the closet, and not in the crowd, that men become acquainted with God; and what so important as acquaintance with God? Oh! how it lightens the pressure of calamity, relieves the loneliness of death, and breaks the shock of the entrance to eternity.

To become remiss in secret devotion is to become tired of God.

What an argument we have for secret prayer in the example of Christ, who seems to have been in the habit of retiring to very solitary places, for the purpose of personal communion with God, and especially for prayer. Yes! He, who knew no sin, who needed no forgiveness, and whose mind was not liable to be diverted and distracted, as ours is, maintained secret prayer. Though the habit of his soul was devotion, and every breath

bore prayer upon it, and, wherever he was, he held perfect and uninterrupted communion with the Father, yet He was wont to seclude himself to pray. With all these advantages over us, He felt the necessity of it; and, with the business of the world's redemption to attend to, He found time for it. This example speaks volumes to us all. Was it necessary for Him and not for thee, poor, guilty, exposed sinner, that hast a God to propitiate, a soul to save, a heaven to obtain? Was it practicable for Him, and canst thou, durst thou, say it is not for thee? Canst thou not find a secrecy, or make a solitude? And if the day is not thy own, is not the night? That was the Saviour's time of prayer, and the cold mountain top was his oratory.

The Scriptures do clearly teach, that secret prayer ought to be not only daily—"give us this day our daily bread;" but often through the day. Daniel and David prayed three times a day at least. "To pray frequently is to pray fervently."

FAMILY PRAYER.

Can any one doubt whether God is more pleased with the practice than with the omission of family prayer? Does any one doubt whether the practice or the omission will be the more pleasing subject of retrospect from the dying bed, and the eternal world? By and by will

come the long deferred and greatly dreaded season, of taking the last look and the last leave of those whom your decease is to make orphans. Oh then, if this sweet thought may enter into your meditation, that you have been in the daily habit of commending them to the care and grace of their heavenly Father, and that you may now indulge the confident hope that He will infinitely more than supply the paternal place which you leave vacant, you may leave the world rejoicing. Otherwise, there will be a great darkness resting on your hopes, if not respecting yourself, yet certainly respecting your darling children.

Do you ask for an express precept enjoining family worship? Suppose it cannot be given. Yet listen to the language of prophetic indignation—"Pour out thy fury upon the families that call not upon thy name." Hear one in high favor with God, saying, "as for *me* and *my house*, we will serve the Lord." Even Paganism, in all its sottishness, has never been so stupid as to deny the obligation of family religion. And the blessed Saviour, when on earth, left us an example that we should follow his steps;—he prayed with his family.

PRAYER MEETINGS.

THE want of *concert* in prayer, brings it to pass that we have no such influence accompanying the word preached as that which gave pungency and power to

the sermon of Peter on the day of Pentecost. For ten days previous to that memorable morning, aye, and on that very morning up to the hour of the descent of the Spirit, the whole company of the disciples were all, with one accord, in one place, engaged in prayer and supplication. They were together, and agreed as touching the thing they should ask. I suppose every one made an exertion to be present. I suppose there was not one disciple unnecessarily absent from those meetings; nor from that meeting which was called to pray for Peter's release: "Prayer was made of the *church* for him." Suppose one half or three fourths of the church had staid at home, or gone to some place of worldly resort on that evening, (for, shocking to relate! there were evening meetings, even at that early period,) think you Peter would have been released, in answer to their prayers? Yet full that proportion of the members of our churches absent themselves from our meetings for prayer. Yes! at least one half or three fourths of our churches *dissent*, when the proposal is to pray for the revival of religion. There is no agreement as touching it, and hence it cannot be reasonably expected. There is not even a plurality in favor of it—no! not half the church in favor of a revival!—*the vote is carried to have none!*

I would not make any sweeping assertions, but I do not see how any one, who has grace even as a grain of mustard-seed, can habitually and voluntarily be absent from the assemblies for social prayer.

Some never unite in any form of social prayer but on the Sabbath. To suit their hebdomadal devotions, that

petition should have run, "Give us this week our weekly bread." But as it now is, by using it only one day in the week, we leave the supplies of the other six days unasked for. We acknowledge our dependance on God for only a seventh part of our time.

Respectable people attended those prayer-meetings mentioned in Acts.

Besides their synagogues, the Jews had oratories, or places of prayer, proseuchæ. One is mentioned in Acts xvi, 13.

It is strange that any should object to a prayer-meeting. How proper, as we carry much of the secularity of the week into the Sabbath, that we should carry something of the spirituality of the Sabbath into the week!

PRAISE.

Paul was one whose religion did not confine itself to the heart. He *gave* thanks as well as *felt* them. He *offered* praise. You will hear people say there is never a day, and scarcely an hour, that they do not feel grateful to God; and yet they rarely, if ever, give any devout expression to their gratitude. The duty of solemn praise they seem to overlook altogether. But what should a man do with his tongue, if he do not therewith bless God? It is remarkable, that in the Bible the tongue is called the glory of the man, Ps. cviii, 1, not merely because it is the organ and inter-

preter of that reason by which we are distinguished above the brutes, but mainly, perhaps, because with it we utter the praises of the Most High, and show forth his mighty works.

There is no way in which benevolence more beautifully displays itself than in thanking God for his favors to others. The world is rather, by the bounty of God to others, excited to envy and discontent. But, to rejoice with them that do rejoice is necessary, in order to weep with them that weep. He who has no sympathy in our joys, has none in our sorrows.

It indicates a sad state of things in any church when the business of praising God is attempted to be performed by representation, and when one of the objects in coming to a church is to hear fine music, rather than to celebrate, in one united anthem, the praises of the Most High. Why, we might as well go one step farther, and depute a few of the congregation to *feel* all the gratitude that is due from us, as well as to *express* it. Nothing is here intended against a choir, but only against the exclusive commitment of this part of worship to a choir.

RICHES.

Riches, instead of satisfying, seem only to *create* appetite.

Who is so poor as he who has nothing in the other world laid up, and can carry nothing out of this?

WINE IN THE LORD'S SUPPER.

The Catholics have never taken greater liberties with the Bible, nor any of the boldest and wildest interpreters of that abused book, than those misguided men who have, of late, begun to disuse, and to contend for the disuse, of wine at the sacrament of the Supper. How are the common people ever to be reconciled to such an interpretation, even if the learned could be? Good people, when they hear of this new controversy, are beginning to wish that the Temperance Reformation had never taken place; and verily, if it is to deprive us of an ordinance of the New Testament, and leave us but half a sacrament, I heartily concur with them. [Among the last things he ever wrote.]

BACKSLIDING.

The truth is, the heart that turns itself away from God, divides itself among many objects. Forsaking the one fountain of living waters, it is not always employed in constructing a single cistern, but is hewing out to itself cisterns; and when one and another is broken, it hews out others that are equally incapable of holding water. Or, to change the mode of speech,

how common it is, when a person is convinced of the vanity of one idol, instead of turning from it to the service of God, he betakes himself to another idol equally vain; and when that has disappointed his trust, he resorts to a third, still retaining the idolatrous principle, though he successively changes its objects. He changes one idol for another of a different kind, but he does not renounce them all for God.

CONFORMITY TO THE WORLD.

Ye people of the world! when we speak to those who profess to be "not of the world, as Christ was not of the world," and exhort them to act in a manner becoming their profession, we beg them not to be like you. We tell them that they must serve another master, and have another standard of duty—that they must not conform to *your* habits, nor pursue *your* pleasures, and *that* on the peril of their souls. Yes! we tel. them that, as they regard the approbation of God and the honor of Christ, their present peace and their everlasting felicity, they must be very unlike you of the world. Ah! then, what must you be, that a Christian should belie his profession, and blast his hopes by being like you? What means the exhortation to Christians "not to be conformed to the world," but that *you* are going the road to ruin; and Jesus

Christ, wishing to save his disciples from going to perdition, bids and beseeches them to separate from you, lest, in their communion with you, they should imbibe the contagion of your principles and practices. This is a most serious matter. I beseech you, consider that you belong to a devoted community.

What a contradiction is a worldly Christian! He is an earthly-minded minder of heavenly things.

When men, in extenuation of their grasping covetousness, which leads them into posts and places of great trial, plead that they can be as good in one place as another, they forget that such a remark is only true of those who are not good in any place.

MARRIAGE.

When a godly and an ungodly person intermarry, I always know what is to be the consequence. The pious one expects to convert the other to God. But ten to one the conversion is to the world.

The forming of improper matrimonial alliances swelled the wickedness of man to such a height, that it provoked God to depopulate our earth.

Marriage connections are often formed with the deceitful hope of bringing the worldly-minded party to adopt the views and practices, and embrace the hopes, of the other. But those whose piety is not suf-

ficient to restrain them from making such alliances, are by no means likely to exert a salutary influence upon their companions. They may be induced to make an external profession of religion, out of respect to those who persuade them. Entreaty may cause them to adopt the form of religion, but this is not the way to make them feel its power. Real success seldom attends such efforts. Take an example. Lot seems to have married a worldly-minded woman. That fact, combined with his own previous worldliness, kept his piety low. Now, such piety as Lot's was, possessed in such small measure, and corrupted by such unholy mixtures, does not often communicate itself. It did not in this case. The example of such Christians is by no means impressive, and their prayers, if offered, are not apt to be prevalent. And a profession of religion, in our partner or in any others, ought to be a subject of mourning rather than of rejoicing, when it is not the expression of real piety.

THE HOUSE OF GOD.

When men attend public worship but once on a Sabbath, and assign, as a reason, that they were reading the Bible, I suspect they could not have been reading the ninety-fifth Psalm, nor the twenty-fifth verse of the tenth chapter of Hebrews.

POLITICS AND RELIGION.

THERE are scarcely any two things which coalesce with so much difficulty as politics and religion. The man that assiduously applies himself to the one, generally does it at the sacrifice of the other. Meddle as little as possible with politics, if you mean to have any thing to do with religion. Exercise your right of suffrage in behalf of the best men that are presented for office, and if your fellow-citizens select you to serve them, serve them. This is the Christian's duty. But let him stop at this, and not covet office or court popularity. "How can they believe which receive honor one of another, and seek not the honor that cometh from God only." The politician may sometimes ask with Pilate—"What is truth;"—but, like that unhappy victim of the love of place and of popularity, he will rarely wait for an answer or repeat the question, but go out to parley with the people and hear what they have to say.

VOWS.

How many seem to think that there is virtue and advantage in the mere making of resolutions and promises. Acting on this principle, they heap vows upon

vows, and add promise to promise, and really ease their consciences in this way. They seem to think that they pay their vows by repeating them, and perform their promises by renewing them. The vows they made at one sacramental season they break in the interval, and then think to repair the breach by remaking the vow. Was ever such a thing heard of? Was ever a promissory note paid by the renewal of it? And that which is no payment when the matter is between man and man, who will dare to call payment when the matter is oetween man and God? Nay, the Scriptures teach, that a mere renewal, without a performance of promise to God, only involves the soul in deeper guilt: "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."

THE UNPAID VOW.

He was sick—he was near unto death—and the world was receding from him—and hope was like a dying taper—and sore as was the body's agony, it was not like that pang the soul felt when the prospect of parting was before it, and the remembrance of the sunny day and starry night, and spring with all its awakened beauties, and the charm of friendship, and the exultant feeling of health, and the comfort of home, and all that enchains to life, all to be left behind, came

to his heart—Oh! it was a confused mingling of pain, and regret, and dread. All was dark—all was wild. He "mourned sore like the dove—he chattered like the swallow." Then he cried unto God, and petitioned Jesus. And when his strength failed, he moaned a piteous prayer, and "Oh!" he said, "if I might be spared, if God would but raise me up, I would sin no more, and I would never forget his goodness; I would be faithful, and my whole life should be a demonstration of my thankfulness." And God heard and raised him up, and once more he went forth to the world. But, the promise he made to his Maker, he broke; and in the oath wherewith he bound his soul, he perjured himself; and when one reminded him of that which should have been *burned* upon his memory, he smiled. "My soul, come thou not into his secret—mine honor, be thou not joined to his assembly."

HEARING AND HEARERS.

THERE are those, who hear as critics on manner and style, who bring their nicely adjusted balances along with them, to weigh words and sentences, and that they may determine on all the little proprieties of gesture, and attitude, and emphasis, and tone. They came to hear the man, and they esteem it of small consequence what he says, if he does but say it well. If

he is logical, it matters not what he proves; if eloquent, they care not what he is eloquent about. And, if they will take the pains to examine themselves, they will find that the impression made on them, has been made almost entirely by the manner of the preacher.

Another class of hearers are *sullenly complaisant.* They never think of rebutting argument with argument, or of dissenting, or, if they should, of giving a reason for their dissent; but, the less they have to say against what is advanced, the more desperately are they set in the rejection of it.

Across what a multitude of souls the truth floats and passes off, leaving no saving impression of itself, but merely disturbing the "mire and dirt of the troubled soul," and causing it, perhaps, to be deposited more fairly on the surface.

TEMPORAL AND SPIRITUAL BLESSINGS.

Temporal blessings carry with them no promise of spiritual blessings. Spiritual blessing, however, does carry with it the promise of so much of temporal blessing, as God shall see to be either necessary, or for the good of the subject. There is no divine promise that if you seek first the things of this world, the things of the kingdom of God shall be added unto you; but there is

a promise, that if you seek first the kingdom of God and His righteousness, the other class of things shall be added unto you. Industry, with skill and economy, has the promise of the life that now is, but not also of the life that is to come. It is only godliness that has the promise of both—and hence it is great gain. So the God of truth affirms, but there is scarcely one in a hundred that believes it. I would observe on the points of difference between the two classes of benefits, that a profusion of those which are providential is not, under all circumstances, desirable; and this explains why worldly prosperity does not uniformly accompany piety towards God. It is withheld in love, and therefore let no one conclude from its being withheld, that God is not favorable to him. I scarcely need remark, on the other hand, that spiritual blessings in the greatest abundance are, under all circumstances, desirable.

YOUTH.

YOUTH is the period of greatest interest, because it is the period of *decision*. It is the decisive season. What life is to immortality, youth is to life. Life decides for immortality, and youth decides for life, not invariably, but so very generally, as that the exceptions prove the rule.

In the whole term of human life, there is but one flood tide. It commences its flow early. It reaches its

height in youth. Happy they by whom it is taken, and the bark of the soul borne by it to a haven of safety. But if not taken, all after that is ebb.

That must be the most dangerous period of life, which is the most fatal. There must be great risk, where there is so much ruin. If here the wreck is suffered, here the rock must lie. And is it not here that men strike and split? Does not all experience agree in this?

Youth is peculiarly the period of *conflict*. *Life* is correctly said to be a *warfare*. But the fiercest onset and the severest conflict is in youth; and then, in most cases, the victory is won or lost forever. Then, if ever, the spirit lords it over the flesh, and reason is triumphant over the passions. Afterwards there may seem to be a victory of conscience and virtue, but the phenomenon arises rather from the exhaustion of passion. The fire was not extinguished. It burned out. Yes, it is in youth that we overcome the wicked one, or are overcome by him. John speaks of some young men who had gotten the victory: he says, "I write unto you, young men, because ye have overcome the wicked one." I wish all young men could be addressed as having done this. Come, engage in this warfare—come, contend for this victory. If you carry this post, the whole field shall be yours—if you gain this hour, the entire day shall be yours. And by and by you shall present that morally sublime spectacle to the eye of earth and heaven, which that illustrious soldier, Paul, once presented, a man standing on the line betwixt time and eternity, looking back on his conflict and forward to his crown, and saying, "I have fought a good

fight—I have finished my course—I have kept the faith—henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day."

Alas! how many young men have to adopt a different language, and, when it is too late to recover their lost advantages, to say, as a dying youth once said, "The battle is fought, and the victory is lost forever."

THE AGED.

WHAT a mournful sight is the aged sinner. He is condemned. For sixty or seventy years has his Sovereign protracted the period of his reprieve, and what has he been doing all that time? Has he been honestly and earnestly trying to have his reprieve made a pardon, and to get the sentence of condemnation removed? No! He has not put forth one hearty effort for that—he has scarcely spent a solemn thought upon it. What, then, has he been doing? Hear, Oh heavens, and be astonished, Oh earth! he has been exerting himself to increase his prison accommodations—he has been engaged in acquiring property, in taking pleasure, and in seeking distinction among his fellow-convicts.

The aged may look back to the sins and follies of youth, and say, smilingly, that then they were "sowing their wild oats." But it is no laughing matter.

Many have already reaped ruin from that sowing, and many will be to all eternity gathering a rueful harvest from it. I have no doubt that the ruin of very many has been owing to the currency of the sentiment, that young people must be permitted to sow their wild oats. Parents have thoughtlessly admitted the correctness of the sentiment, and have, consequently, indulged their children in follies and sins, from the power of which they were never after able to rescue them.

THE FUTURE.

"Boast not thyself of to-morrow"—is a precept disregarded by him who prepares only to live, and not to die, on to-morrow. To take it for granted that you will die to-morrow, and to act as if it were certain, is equally presumptuous as to assume that you will live to-morrow and to act accordingly. You may live through to-morrow. Then be prepared for it—prosecute your plans—pursue your business—be industrious and enterprising. But be not unmindful that there is another branch of the alternative. You may *not* live through to-morrow. Be prepared equally for that. I would have you equally prepared for to-morrow, whether it be a prolongation of time, or the beginning of eternity. It may be either. Are you prepared for it, which-ever it be? To-morrow may introduce you

into the presence of God, may close the account of life, may withdraw the offer of mercy, may cut short the opportunity of salvation. What if it should? Are you ready for that interview and that reckoning? Have you accepted the offer and improved the opportunity? This day, whose hours are so rapidly passing away, may be to you the last day of grace. The invitation which the Saviour now addresses to you may be the last he will ever make. Shall this day, then, be wasted? Shall this invitation be refused? To-night the door may shut. Reader, would it shut you in or out, *forever?*

HUMAN LIFE.

Most men are more anxious how they may sail down this narrow and shallow inlet of life, than how they shall navigate the ocean of Eternity, into which it opens, and whither current and tide, wind and oar, are all combined to hasten them.

This life derives its chief importance, not from its length, nor from its pains and pleasures, nor from any abstract magnitude that there is in its incidents and occupations, but from the fact that it is the life of an *accountable* being, and is itself the seed-time for eternity—the period of an immortal soul's probation, its only probation. All the rest is harvest time. All be-

yond the grave is retribution. It is of more consequence how we live and act now, than it can be in any portion of our existence hereafter. This life is not for ease—"Wo to them that are at ease." How unsuitable is ease now, when your trial has not yet come on, when the business of your embassy into this world is not yet accomplished, the orders of your master not yet fulfilled, your stewardship not surrendered. We shall be accountable beings forever, and that wherever we may be; but it is on the manner of regarding that accountability in this first brief portion of our existence, that the condition of the whole is made to depend. Within a single hour of Adam's life he decided the fate of the world. By one accountable act he ruined himself and us. Compared with this, what was all he ever did afterwards.

We live all our time at the mercy of merciless death.

LENGTH OF LIFE.

It would not be for the promotion of the salvation of the race of men to lengthen human life. The experiment has been tried, and how completely did it fail. Life has been shortened in mercy. God is to be praised that men live no longer. If it were found to be a fact, that many persons repent and turn to God in very advanced life, our judgment would be different. But

that is notoriously not the fact. Generally, the mind is made up on the subject of religion early in life, and, when made up, there is rarely a reconsideration of the question. This is specially true of those who enjoy the advantages of a religious education, or the faithful ministrations of the Gospel. If, then, men grow worse as they grow old—are farther removed from a disposition to repentance as they are carried forward in life, why should they live longer? If they will not repent at seventy, would they at seven hundred? But why does any one complain that he has not space enough for repentance? It is because he wishes to employ the time he has in something else than repentance.

THIS LIFE AND THE NEXT.

If it is worth while to labor to be happy for the first seventy years of your existence, why should you not make equal provision for the second seventy, and for the third, and for as many as your existence may be divided into? Does the fact, that the second septuagenary term of years is to be passed in another world, make the happiness of it less desirable and less worthy of your labor, than if the period of your *earthly* existence were extended to twice threescore and ten? If there is a something that is capable of diffusing comfort and happiness through that second period of years, is it

not as deserving of human attention, and study, and toil, as that is which makes the first seventy comfortable and happy? How much more, if the second division of our existence is a duration absolutely without end? It is hard to be accounted for, even in a depraved creature, that he should be so exceedingly anxious about himself until a certain day and hour of his existence, and perfectly regardless of his interests beyond that—that a being who is more certain that he shall live forever, than he is that he shall survive another year, should be so eager to labor and lay up for that which is both brief and uncertain, and at the same time so indifferent about providing for a certain immortality—so assiduous to lay up something for the soul so long as it may preserve its connection with the body, and perfectly careless what becomes of it so soon as it leaves its miserable clay, and begins to exist in another state, and with its capacities of enjoyment and suffering far more exquisite than they ever were before.

TIME AND ETERNITY.

Is it not strange, that the only things we do not prepare for are those things which will inevitably occur; while those things which, besides that they are of inferior importance, only *may* occur, it is our aim and endeavor to be fully prepared for. We are so engaged,

so absorbed in preparing for an *uncertain life*, that we omit to prepare for a *certain death.*

Heaven sees no spectacle on earth so melancholy, as the sportiveness of souls on the brink of an unblest eternity.

If men make so much and so rapid progress in evil here, where there exist so many restraints and hindrances to evil, and so many means of good, what must be the progress of the impenitent hereafter; how swift, how awful! In hell there will be no restraint from evil, and no means of good; no Sabbath, no Bible, no good Spirit, no Saviour. They will be in the midst of *such* company, and surrounded by *such* examples, and uninvited to any effort at restraint, much less reformation, by any ray of hope that would in the least avail.

Tell me what is behind you, and I will tell you what is before you.

If, in time, men become so vile as to be the incarnation of evil, what must they not be in eternity.

ETERNITY.

How near, Oh! how very near are the eternal realities, judgment, heaven, and hell—as near as death—nearer than the grave. The soul reaches home before the body does.

Even the tick of a watch may sometimes shake and trouble an immortal spirit, when he reflects how swiftly it is numbering the calculable seconds of life, telling off the little moments of this short preface to his eternity; and he thinks how, in a little while, when its tale shall be told, and himself shall be where there is no year, month, day, nor hour; because no sun, or moon, or mechanism to measure, but all is one unmeasured, immeasurable eternity. Time is to man, in some respects, a more serious season than eternity. Eternity is absolutely the creature of time, derives all its cast and character from time; is troubled or serene, inviting or revolting, happy or miserable, a blessing or a curse, as time, omnipotent time, ordains it.

Seventy centuries, even seventy millenaries, will not be worth as much to an inhabitant of eternity as seventy years are to an inhabitant of time.

How will the mind brighten and expand while it basks beneath the beams of eternity! What an influx of ideas, new and grand, will the spirit receive on its first liberation from the confinement of the body! Oh! who can preach a sermon with eternity for his text!

A NEW YEAR'S WISH.

My wish for all my friends, on this day of good wishes, I would thus express:—"My heart's desire and prayer to God for you all is, that you may be saved

The Lord direct your hearts into the love of God, and into the patient waiting for Christ; and the Lord make you to increase and abound in love one toward another, and toward all men, to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints."

NEARNESS OF DEATH.

We sometimes seem to be nearer death than at others, but the whole progress of life is in the closest proximity to it. We are not merely tending towards a brink, over which ultimately, when we arrive at it, we must plunge. Even then, our condition would be fearful. But, in all our progress, we are travelling upon that brink. Our way winds along the perilous edge of the precipice. This makes our condition more fearful —this perpetual insecurity—this ever present and imminent peril. It is not the certainty of the fact in regard to death, that is so very appalling to the soul. It is the uncertainty of the time. It is not that ultimately we *must* die, but that presently we *may*. It is the thought of being always near to that last great evil, always adjacent to the judgment, always close upon the borders of eternity, and always within a little of our everlasting abode—the journey from every point of

our path so short, a single stage, a single step! now here and anon there; this hour with men, the next with God. To-day, only a candidate for immortality, to-morrow its incumbent. To-day on trial for eternity, to-morrow tried, and the case decided irreversibly and forever. To-day on earth, to-morrow in heaven or in hell—nor yet the interval so great as a day. What a change awaits us in both body and soul! How fearful it would be, even if it were gradually brought about, if one by one, the objects of earth faded from our view, and the novelties of eternity were slowly and separately unfolded to our vision, and if, one by one, the mysterious ligaments of life were sundered; if the summons of death designated a distant day for our appearance at the bar of God, and our way to it was long and difficult. But how much more fearful, when the change is as sudden as it is great, the familiar scenes of one world all vanishing at once, and the unimagined realities of the other all at once appearing; the summons of death requiring immediate attendance at the bar of God, and the way but a step. And there is no period of life that death respects, no sanctuary into which he dare not enter, no citadel that he is afraid to attack. Nor will he ever depart from us more than the space of a step, though he may long maintain that distance from us. How solemn, that to-morrow thou mayest have to give account to God for the deeds of to-day; or to-day, for the deeds of yesterday. How many accounts are closed every day! how many cases decided at that court of final judicature! how many characters become unchangeably fixed in righteousness or unrighteousness!

How many souls daily go to their last, long abodes! And, as death and judgment are so near, retribution is also at hand. The trial of your case will not occupy much time, and then immediately will ensue retribution. And, if retribution is so near to all, how near is perdition to some. There is but a step between the impenitent and hell! And, for the same reason, is the Christian near heaven! "Your redemption draweth nigh."

DEATH.

THE prospect of death discloses things to us, which, through life, we see not, or are inattentive to. The foolish virgins, not till the coming of the bridegroom, found out that they had no oil; or, if they knew it, they regarded it not.

The most careless through life often express great concern when life is closing.

That man, who has never quaked at thoughts of death, is not fit to die; and he, who has never trembled at the prospect of meeting God, is not prepared to meet him; and he, that has never stood in awful apprehension of the retribution that awaits the guilty, is full likely to realize its horrors.

Of some men whom I have known, and who intended, by and by, to come to Christ, and who are now in

eternity, this is the history. One died without being sick. Another was sick *here*, in the brain. A third, in his sickness, still put it off. A fourth spoke of a callousness that had come over his heart, by reason of which he could not feel. A fifth hastily ran into a refuge of lies. A sixth found he had quenched and put out the last spark of the Spirit. He had ceased to strive. He called and cried in vain—God let him alone. He found, too late, that He was a being not to be trifled with. That was fulfilled in his case—"I will laugh at their calamity, and mock when their fear cometh."

How oft there is not only no twilight to the evening of life, but no evening; nor yet the noon reached, nor even the morning sun high in the heavens. And how oft there is no premonition, but death intrudes into the midst of life, and not gradually withereth the flower but rudely and suddenly severs its stem.

What a change is wrought in death! It is a very awful thing, even to die in the Lord. Remember this, Christian! In the morning thou art here, panting, laboring, dying—and before it is night on earth, thou art in distant Paradise, breathing its air and partaking in its delights—from this sphere and these revolutions, removed in a twinkling, where there is no need of sun or moon, but the living light of the divine glory illumines all. Now thou art with thy earthly friends and acquaintance, and anon with Christ, and one in the General Assembly and Church of the First-born—this hour taking drinks and medicines from a nurse's hand, and a few hours afterwards it is given thee to drink of

living waters, and to eat of the fruit of the tree of life in the midst of the paradise of God. The poor malefactor, who came out of his prison to be crucified with Christ, as forlorn and hopeless a creature as lived, before the evening lights were kindled in Jerusalem, was a sanctified and saved spirit, in the happy society of saints and angels. What a change for this poor fellow! And, to every one that trusts in Jesus, it shall be in like manner.

There is a sense in which Jesus Christ, and the Spirits around his throne, have no sympathy with us in our lamentations over the pious dead. They *rejoice* at meeting one who has accomplished his warfare, and overcome through the blood of the Lamb.

ANOTHER VICTORY OVER DEATH.

The great battle with this enemy was fought on the field of Calvary. Then the Prince of life met him, and, turning his own weapons against him, vanquished him. True, the victor, died; for it was only by death, that death could be overcome; and the victory was none the less complete and glorious on that account. Every victory over death, since that, has been but the fruit of that first great victory. It is our Lord Jesus Christ, who, having himself gained, now giveth us the victory. We are conquerors, and more than conquerors, through

him that hath loved us. *He* putteth the palm in our hands. A multitude, which no man can number, have, through him, triumphed over death.

I was witness to one of these victories the other day. There was no conflict in the case—death made no show of resistance. He just gave up at once. He did not even look formidably. The victor, in this instance, remembered Calvary; and death, also, seemed to remember it. He has never recovered his spirit since that conflict, so fatal to him. He never will. Death is abolished to him that believeth in Jesus. "He that believeth shall never die." That which remains is not worthy of the name of death. Death is dark; but the scene I witnessed was bright, above the splendors of the mid-day sun. I asked the victor (I will not say victim) if it was bright to him. He said, in effect—"bright as light could make it." Death is frightful. But here was no fear. I asked the dying conqueror if he had any fear—"None at all," he said. His countenance had told me that before. He was young—he had much to live for, and a few weeks before he had fondly loved life. But the love of life went with the fear of death. By nature he loved life, by grace he loved life eternal. It was the love of life, even of immortality, that made him willing to die. He loved LIFE too well to *live*.

Death is sorrowful. But there was no sorrow here, except in those who stood around. "This is the happiest moment I ever experienced," he said to me; and, certainly, his looks never before expressed such happiness. He realized the wish of the Persian poet; and he

smiled while all around him wept. In short, death, in this case, not only suffered a defeat, but was swallowed up in victory, so that I saw nothing of it. And how came it to pass? I have already intimated. Was this a victory of nature? No. Was it a triumph of Philosophy? No. It was an achievement of grace. Nature tamely succumbs to death. Philosophy submits with calmness to the inevitable decree. It is only Christianity which overcomes. I asked the young man if Christ was now precious—"Oh yes!—He is everything—MY ALL!"—was his reply. I said, "Is He not enough?" "All-sufficient," he replied, "I need nothing more." At a moment of more than common rapture, he called for the singing of his favorite hymn. During the singing, his aspect was unearthly.

RESURRECTION.

MANY think to avoid difficulties urged by cavillers against the doctrine of a resurrection, by denying the identity of the risen body with that which died, and by introducing the figment of a merely spiritual, or airy vehicle, an etherial casement; and, if they do not exclude every thing material from the raised body, yet they think it indifferent whether it be constructed from the ruins of the old body or not, and so they make the resurrection to be a new creation. Thus they remove

every objection by sacrificing the doctrine. Against the resurrection which they teach, there is plainly no room for cavilling. Against that which Paul taught, by his own confession, there was. There is nothing more evident from the Scriptures, than that the resurrection is represented to be a change, and not a creation. "These vile bodies shall be changed, and made like to Christ's glorious body." The very same "which is sown in dishonor," is to be "raised in glory." The very same "that was sown in weakness, is to be raised in power." This very "corruptible is to put on incorruption," and this identical "mortal is to wear immortality." If the raised body shall not be, in a measure, the same with that which we now possess, why is it called a resurrection of *the* body, and not the creation of *a* body? Why are the graves to open, if nothing is to come out of them? Why are the earth and the sea spoken of as delivering up their dead, if this theory be true? Such modes of expression as those just referred to, must be admitted to teach identity at the two grand points of death and the resurrection. If any curiously ask the puzzling question—"Wherein consists this identity," I reply, "If you please, we will let this remain a puzzle until the morning of the resurrection. But if not, will you tell us wherein consists the identity of the body you now possess, and that you had twenty or thirty years ago? And if you cannot tell, why, then, do you call it the same?" Yet all men do thus think and speak. As to the difficulty of finding, and recognizing, and reanimating the particles, it is enough to ask—"Is any thing too hard for God." "Why should

it be thought a thing incredible with you that *God* should raise the dead?"

To me, the resurrection of the body is not half so mysterious, as the everlasting disunion of the soul and body would be.

THE LAST JUDGMENT.

We *have* seen Jesus at the bar of Pilate. We *shall* see Pilate at the bar of Jesus.

Every man has a case pending in the court of eternal judgment, in which property is concerned, even his right to the tree of life, and his title to the inheritance that fadeth not away; and liberty is involved, the freedom of the soul from the most cruel tyranny that ever oppressed and degraded man; and life is at stake, not this life only, which, if it be not violently cut off, soon terminates of itself, but a life to which this is not as the minutest dew-drop to the shoreless and unfathomable ocean. If this case be decided against you, you forfeit that right and title to heaven, you lose the freedom of the soul, and you entail upon your immortality a curse, which causes it to have all the evils of death, and to be called death, while it has none of its immunities. And the day of trial is approaching. You have already been summoned to be in readiness, for you know not the hour when you will be called to trial. Are you pre-

pared for trial? Have you secured the advocacy of him who alone can successfully manage your cause?

How intensely interesting and awful a day will that of the judgment be! It would seem as if Christ was always thinking of it. How frequently he speaks of it, and never but with the deepest solemnity.

It is the judgment-seat of CHRIST before which we are to appear. "The Father judgeth no man, but has committed all judgment to the Son." Christian, what a subject thou hast here for thy heart's most fond meditation—thy Saviour thine arbiter—thy advocate and thy judge the same. What client would not be willing that his own counsel should decide his case! Dost thou tremble at the thought of going to judgment? Why, it is but to go to Christ—to Him who has already taken thy burden and given thee rest. Once He has already accepted thee. Will He change his mind and reject thee? Will he not honor his own righteousness, which he has put on thee? Shall not his pleadings for thee prevail, when he pleads, as it were, with himself —and his intercessions on thy behalf are made to his own heart, that sorrowed for thee, and to his own bosom, that bled for thee? "Who is he that condemneth? Is it Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us?" Impossible! And yet, if He does not condemn, who can, since He is the judge? This arrangement, by which the sinner's Saviour is his judge, constitutes one among the many surpassing beauties of Christianity. I wonder that the mere man of taste is not struck with it. Child of God,

follower of the Lamb, press the thought to thy heart, cherish it among thy richest recollections. So shalt thou have "boldness in the day of judgment."

How much more our actions mean, than we suppose they do. The wicked, until the judgment day, will not know, that in refusing acts of kindness to the pious poor, they were refusing to feed and clothe Christ. They thought it was but some poor, weak people, called Christians, who made much ado about religion, that they had thus neglected. They did not mean any direct affront to Christ, but so he takes it. "I am Jesus, whom thou persecutest," said the voice from heaven to the astonished Saul of Tarsus.

The doctrine of an adjusting judgment, if it have any place in the system of natural religion, is inferred from the Divine justice, and cannot, therefore, be adduced in proof of it. That were to reason in a circle.

At the last judgment, a day of insufferable splendor will dawn upon us; a scene of tremendous magnificence will be displayed before these eyes, and these ears will hear that trumpet's stunning thunder. And you and I, who are now before a mercy-seat, will encompass a judgment-seat.

There is one controversy which the last day shall forever determine—the long and unhappy controversy about the Divinity of Jesus. *How* it shall be decided I leave you to judge, after I shall have asked a few questions. If the mover of all those sublime scenes, the agent in all those grand transactions, be not God, where is God? and why takes he no part in the doings of this last tremendous day? If Omnipotence be not in this

work of general desolation, where is Omnipotence slumbering? Where is the work that befits Omnipotence? If a mere creature is sitting on the throne of the Universe, where sits Jehovah? Tell me, Reason. And why and where has he retired, when now the destiny of men and angels is determining? If it be not Omniscience on that throne, if not Omniscience, which, from the lost archangel down to the least human sinner, scans every life, searches every spirit, and scrutinizes the inmost thoughts and the deepest purposes, what has Omniscience to do? I had thought it was Deity, at whose stepping forth the everlasting mountains are scattered, and the perpetual hills do bow—Deity, from whose face the heaven and the earth do flee away—Deity, that keeps the keys of death and of hell—Deity, who sits on the throne of the universe—Deity, at whose hands I am to receive the eternal recompense.

MORAL RESULTS.

No results are so important and magnificent as *moral* results—those which affect the character, and through it, the destiny of intelligent beings. There is no evil like that of sin, no good like that of holiness. There is no beauty like that which sometimes adorns the soul, no deformity like that which sometimes, yea, often,

debases it. The discovery of a continent, the revolution of an empire, the political emancipation of a nation, are nothing when compared with the renovation of a soul. There is no earthly achievement to compare with this. Nothing that takes place on earth moves angels to rejoice as this does. There is no calamity like the loss of a soul. No physical destruction, no political downfall involves a ruin like that which is effected, when a single immortal spirit perishes. The most important moral results are those accomplished by the Gospel.

It will prove to some their greatest misfortune, that they have heard of the name of Jesus Christ. Thus shall that be suffered to aggravate, which was intended to remove condemnation. The rock of salvation becomes a stone of stumbling, and a rock of offence; and that which was intended to be built upon, falling, crushes to powder. How melancholy, that any should be worse off through eternity, in consequence of a Saviour's coming.

THE SUPPER OF THE LAMB.

The marriage-feast of the New Testament will be celebrated on the evening of the day of judgment.

HEAVEN.

A REST remaineth to the people of God. The meanest saint shall enjoy it. The moment he shall put off this robe of mortality, the mantle of Elijah's God shall descend and cover him.

This world is to heaven, what the inn upon the road is to the home at the end of it.

God is everywhere, but not so manifestly in all places as he is in some select places. He is everywhere, but his Shekinah is not everywhere. He does not *reveal* himself everywhere. The glory of the Lord filled the ancient temple, but it dwelt peculiarly and visibly above the mercy-seat, in the most holy place. The glory of God fills the earth, but there are localities in the universe where it shines forth with peculiar splendor. God is everywhere, but his "presence, where there is fulness of joy," is not everywhere. Heaven is not merely a state.

Grace is the infancy of glory—glory the maturity of grace. Grace is the head of glory—glory the ripe fruit of grace.

How glorious and happy a place heaven must be, into which there shall nothing enter that defileth. There we shall never, never sin. Oh! it is the grand recommendation of heaven, that there, there is no sin. The cause not being there, none of the effects will be there —no natural evil, because no moral evil; no debility, deformity, disease, ache, pain, perturbation, fear, an-

guish, nor sadness. No tear shall fall, no blood be spilt, no separation occur, no bereavement be felt, no disappointment, no satiety, no death.

FUTURE PUNISHMENT.

The penalty of neglecting the Gospel, shall never exhaust its pains upon the soul.

Painful as the loss of a member is, more painful will be the subjection of the whole body to the eating of the worm that never dies, and the action of the fire that is not quenched. Better cross the will, than wound the conscience. There is no suffering like that which is inflicted on a man by his own conscience. No sting pierces so deep and so keen as that. Men dread and deprecate material fire; but there is a flame that burns more intensely, and torments more exquisitely, than that. It is the wrath of an offended and injured God. Ah! who can dwell with that? Who can lie down on a bed of such burnings, so intense, and everlasting too? Ah! how its first attack unnerved and overcame the self-indulgent man, of whose state, after death, our Saviour tells us. Ah! how will ye self-indulgent men, children of pleasure, be able to bear these things, how brace yourselves to such sufferings? Ye, who have been accustomed to another kind of bed, when ye must lie down on this, what will ye

do? Ye, who can scarce endure a disagreeable sensation, the derangement of a single nerve, how will ye be able to abide the eternal annoyance of the worm that never dies? "If thy hand offend thee, cut it off; if thine eye, pluck it out—it is *better* for thee."

Sinners are taking measures most effectually to bring on themselves the very evils which they are most anxious to avoid. They are afraid of being laughed at—they cannot bear contempt and ridicule, and, therefore, they remain irreligious. Surely they forget that this is the very method to secure a resurrection to shame and everlasting contempt—to make Christ and his angels ashamed of them in the last day, and to cause Him that sitteth in the heavens to hold them in derision, while eternity endures.

Some say the doctrine of future punishment may be believed, though it be false, for it does good. But, if false, the doctrine ought to be exploded. It is doing mischief. It is creating unnecessary terror, under the influence of which it is not the will of God that his rational creatures should act. If they cannot be persuaded into their duty by the truth, he does not wish them to be frightened into it by error. It is libellous towards God, that error is better than truth. The Bible scorns such pleadings, when it warns us of the wrath to come, and announces a hell of torment, with as perfect clearness as it does a heaven of delight.

If all the wicked shall go away into everlasting punishment, it is but a sorry consolation that there are different degrees of suffering in the world of wo. I admit that there will be varieties of misery among the

subjects of perdition, and, in vindication of the justice of God, the doctrine should be preached; but let it not be misunderstood, let it not be made a ground of consolation, which it was never intended to be, to the wicked. Yes, there will be varieties, but let it be considered what every variety will include: the bitterness of the wrath of God, the blackness of darkness forever, the loss of heaven, the forfeiture of the Divine favor, the worm that never dies, the fire that is not quenched, eternity, and its child by misery, despair. Will any cup be tolerable, which has these ingredients in it? Is there any consolation here? Will you be spending your time in comparing one flame with another, in point of fierceness, or one worm with another, in point of appetite, when you ought to be fleeing from the wrath to come, and reaching forth to lay hold on the hope that is set before you?

HELL.

THAT state must be exceedingly dreadful, whose horrors are aggravated, and whose sufferings are increased, by the society of the nearest relatives and dearest friends one had on earth. Such is the state of the lost. See Luke xvi, 28.

How intense, unmixed, and uniform, the enjoyment of every impenitent sinner ought to be, when one thinks

how short it is, and how irrecoverable, and what comes when it is gone—shame and ruin.

Many say they do not believe God ever made a creature to damn him, and, in so saying, suppose they say a very smart thing, and something quite conclusive in favor of their salvation. It is admitted that God never made a creature to damn him. But, is a thing never put to a use for which it was not originally designed? God never made a creature to suffer damnation. Neither did he ever make a creature to sin, and to deserve damnation. But creatures have sinned, and have deserved it, though it was not the object for which they were originally made. See Ezekiel, 15th chapter.

There is as much in the Bible to prove that all men will go to hell, as that all will go to heaven; and, for my part, I would as soon undertake to maintain the position that every body will be lost, as that every body will be saved.

It is written with the pen of HEAVEN that there is a HELL.

I pity any man, whose only hope that he will be saved, is the hope that all will be saved; and whose expectation of escaping hell is, that there is no such place.

The radical error of Universalism is, its utter confounding, and even abolishing, of distinctions in moral character, and its utter disregard of the great doctrine of the conditions or terms of salvation.

We might as well infer from the goodness of God, that there never has been any suffering in the world, and that all mankind are, at this moment, as happy as

they are capable of being, in defiance of the most assured knowledge of every man, as to conclude from that attribute of Jehovah, that there shall be no suffering in the world to come. If, because God is good, I may be certain that I shall be happy in eternity, I may, for the same reason, infer that I shall be happy to-morrow, next day, and throughout life. If God's goodness, which is perfect and infinite, be any argument against suffering, it must stand good against all, the least, suffering. And, if my persuasion that God wishes well to his creatures may reconcile me to be unconcerned and inactive for eternity, why should it not reconcile me to an equal unconcern and inaction for all coming time? Surely I can trust a good and merciful God for one period of my existence, as well as for another. Will not He, whom men expect to take care of their eternal interests, without any concern on their part, take equal care of their temporal interests? Why are they not, then, as thoughtless and improvident for this life, as they are for that which is to come? It is sin, and not a proper regard to the goodness of God, that makes men unconcerned about their souls.

TRIBUTE TO THE MEMORY OF THE REV. SYLVESTER LARNED.

A RICH and noble trophy hath death taken in him, the saddening news of whose departure, has just reached us. I say nothing,(because he needs not the breath of human eulogy)to fan his spirit to its resting-place; for already it is hushed and happy upon the bosom of its God. But I allude to him that I may answer a demand from this heart, met, I trust, by a demand from many hearts in this congregation, that I may speak of him from the place he so loved and honored—that I may leave with you, my brief and feeble testimony of his worth.

He was just going, after having completed his academical course, to give himself to the world; but then the Almighty whispered to his heart. He heard, and went to the temple, and presenting himself before the altar, consecrated himself and his talents to God. God accepted the offering, and holy fire came down and animated him. When he came before the world, in spite of the urgency of many solicitations, the charm of Christian society, the voice of friendship and of fame, more fascinating than all, intreating him to stay; he betook himself to the intrepid work of introducing the Gospel into that city of living and breathing death. He accomplished what none before had the courage to attempt, and was devising more, when, long ere he had reached the noon of his life, the summons came to

demand the residue of his day. God said it was enough; and he breathed out his great and gallant spirit to him who gave it. This rich and valued specimen of man, around which his fellow-men used to gather, to look upon it and admire, and which every one wished to call his own, its Maker has reclaimed for himself, and keeps it in his cabinet of men made perfect.

The testimony to his worth and greatness is in the strange and unheard of fact, that the fall of a young man of twenty-four has sent a shock of sorrow through the States, and awakened emotions of deep and real grief, where he was never seen nor heard.

Scarcely has death ever stopped the beat of a warmer or more expanded heart, or quenched, so far as it can quench, the light of a more brilliant intellect. But it is all over. The music of his beseeching eloquence, winning souls to God, shall be heard no more; but it shall live in the memory of many. His absence shall help to wean many hearts from the world. He was one of those few men, whose death shall make us willing to die. And, in the general resurrection, these eyes shall see him again in peace, these ears shall hear, this hand shall grasp the hand no longer chilled, and this heart shall again commingle and coalesce with the heart of him for whom it feels.

SCRAPS.

The following pages consist of detached thoughts, notices of striking events, &c. taken from the Scrap-books of Dr. Nevins. They are here inserted in the belief that they will interest many. The intelligent reader will of course find many things which he has seen elsewhere. Such are generally marked as quotations.

Can you think of these things and not feel the impulse of gratitude? Can you believe in all this love and not be constrained by it? Can you contemplate the riches of creation all made over to you? Can you look at the bounties of Providence, filling all your desires and anticipating all your wants? Can you behold the cross of your redemption, and see your atonement in that blood, and your life in that death, and go away and refuse to give up yourselves in consecration to that God, who stretched out and garnished creation, presides in Providence, and reared the cross?

The radical error of the Unitarian system is, that men are saved by *power* or *influence*. But the truth is, we are saved, not by any action, but by a passion—not by exertion, but by endurance—not by any vital energy, but by dying blood. It was not finished till Christ died. We are made nigh by the blood of Christ, and *by his stripes healed.*

Methinks the *manner* of our salvation should greatly affect us—that we live because Christ died—and that our joys are the fruit of his sorrows.

The neglect of *any* duty is as dangerous as the neglect of *all* duty.

One allowed sin is as certainly fatal as a thousand. —That which makes sin so evil and fatal, is, that its object is God.

If I could find any way of answering God for one of a thousand, I think I should have found a way of answering for the whole thousand.

The plea "it was but once" never merited a hearing.

If any duty may be neglected, what is it?—God is the creditor in regard to every moral debt that is due, to whatever being it be owed immediately.

Pardon is not an object of mere power.—There is no intelligent being but refrains from doing many things for which he has both inclination and power, and that because of some moral reason.

Christians often seem to like pilgrimage better than home, and are reluctant to be delivered at once from all sin and sorrow.

"I am not afraid," says a daring adventurer. Alas! how many have fallen by that courage—have met their ruin by going where they were not at all afraid to go.

It matters not so much *where* you are, and *how* you are, as *what* you are.

There are roses without a thorn, pleasures that have no poison, sweets without a snare. Be these mine.

The amount of the Christianity of some is, that they are willing Christ should do them all the good in his

power, and they are willing to obey him in so far as it falls in with their convenience.

Men adhere tenaciously to a false religion; but the professors of the true have ever shown a strange propensity to forsake it. The truth, and spiritual worship of God cannot be maintained among men, without continual Divine interpositions; Jeremiah ii, 11.

There are certain great principles clearly laid down in Scripture, in relation to giving, and the use of property generally, which, by almost all men, are sceptically disregarded—as, e. g., 1. That what we have, we hold as stewards that must give account. 2. That the way to increase is to distribute—some are rich because liberal. 3. That what is given to the poor, is loaned to the Lord. 4. That God has designated a *tenth* himself—and Pagans give that proportion to their gods. 5. That what is done to Christians, is done to Christ.

The government of the universe is not republican, but for the very reason *it* should not be, every other should be.

It is policy, as well as duty, to submit to the judg ments of God.

See how much better it was with them who went into captivity, than those who remained at Jerusalem; Isa. xxiv.

None are so cruel as enraged ecclesiastics. The priests and prophets would have put Jeremiah to death, but the princes saved him; Jer. xxvi. Better appear before Pilate than Caiaphas.

There are two effects of the cross of Christ—two reasons why we should glory in it—an expiatory effect, a

moral effect. It is because of the latter Paul exclaims, "God forbid," &c.

The Christian's fear of death is chiefly in anticipations, but diminishes as he approaches the mortal hour when it becomes extinct. It is quite otherwise with impenitent sinners.

Deuteronomy xiii, 1–5, teaches, that though a miracle should be wrought in confirmation of a doctrine contrary to a truth of the Bible, the doctrine is not to be believed—and that God sometimes permits this to try his people. It is contended by many, and this passage would seem to imply as much, that before full credit is given to a miracle, the nature of the doctrine, in proof of which it is wrought, should be considered.

Nothing can more forcibly illustrate the malignity of unbelief, than the treatment which Christ will hereafter show to unbelievers. It is he that will say, "Depart ye cursed;" and he will say it to many to whom it was said, "Come unto me." What a change! And why? Unbelief is the cause.

When a parent offers a child a favor, and he refuses it, how apt he is to withdraw the offer. Is there not danger of God's withholding the offer of life, from those that persist in refusing?

Free living leads to free thinking.

The very existence of Christianity is a demonstration of its truth and divinity.

There are no *arbitrary* mysteries in Christianity. They are all necessary. Whatever is concealed from man, his own finiteness conceals from him.

Some of the most important tests of Christian character we are in the habit of overlooking, such as *self-denial*, and *mourning* for the sins of others—and we conclude ourselves to be Christians on equivocal evidence. The servants of righteousness are, by a sort of necessity, righteous; as those of sin, sinners. Men are self-arbiters only to a certain extent.

Men put off religion on the same principle, and with the same intent, that they put off paying their debts sometimes, meaning never to pay them, or, at least, hoping to be able to avoid payment.

God can make up every loss, and supply every lack, and he has a right to recall every loan.

"A *tyrant* is one who substitutes *authority* for *law* and *reason*."

There is no example of a lusus gratiæ as of a lusus naturæ.

That our discipline in admitting members to the church is not too strict, is confirmed by the world, when they say that there are so many in that ought not to be.

That our actions do, in some respects, coincide with the requirements of the law of God, does not constitute their obedience. To be obedient, they must be *intentionally* conformed to it, and out of a regard to God's authority; that is, his law must be both the *rule* and *reason* of our obedience.

Conscience is our only *private* rule of action. Error is sin existing in principle. Sin is error acted out. We are as answerable for our motives as for our resolutions.

Our feelings and actions are evidently according to our belief.

The only reason why a man should wish to live, is, that he may be useful. This was that which reconciled Paul to live; Phil. i. 24.

It is curious the way in which men get their creed or principles. They get their practice first, and then make their principles conform to it. How do men come to think certain things lawful and right in trade, but because they have got into the habit of practising them, and it is not convenient to give them up. "If I believe so and so," says one, "then I shall have to give up such a thing and do so and so." This is being afraid of the truth.

If you wish merely to be amused, employ not the Gospel to do it, but the pipe, timbrel, and dance. God has never promised to render his people what the world can admire.

Christ was not a partisan with the sinner against the law.

When a sinner asks what he must do to be *saved*, tell him not what he may do and yet be *lost*—unless it be in the way of warning.

Barbarians never civilize themselves. Civilized nations have sunk into barbarism, but not the reverse.

The shadow of death is able to darken the brightest scene.

Some parents and masters never commend. It is all reproof and censure. They seem to take notice only of faults. What a different example Christ sets in his Epistles to the churches!

Look at the case of Hezekiah, as illustrating the consistency of the efficacy of prayer, with the fixedness of the Divine purpose.

What are the immediate obligations of those who hear the Gospel? It were well if this question were settled in the minds of ministers and Christians. Whatever they are, *they* ought to be urged on the conscience, and not others.

I bear to *error* a degree of the same hatred that I feel towards sin, and am determined to persecute the one, as I do the other.

That which Christ pronounces the one thing needful, the world pronounces the only thing not needful.

The quantity of life is to be estimated not merely from the duration, but also from the intenseness of living.

Because *Jehu* obeyed God in certain respects, though he was not a good man, God promised that his children to the fourth generation should sit on the throne of Israel—and so it came to pass. This was not merely a fact foreseen by God, but a purpose executed by him.

Amaziah put to death those who slew his father, but not their children, according to Deut. xxiv, 16. Why, then, did the family of Achan perish with him?

Our liberties are in danger, from what?—from Papists in religion, and no other religionists. Hear what they contend for.—1. That they can forgive sins. 2. That the efficacy of sacraments depends on the intention of the administrator. This puts the people in the power of the priesthood completely.

Some wonder why the Protestant clergy have not as much power and influence as Popish priests. Here is a reason. Protestantism is the palladium of liberty. 3. That they are the only authorized expositors of the Bible.

The main part of mankind are so thoughtless, that it has become a eulogy to say a man *thinks*, though it raises him only above a dog or a horse.

Inconveniences are rather found by experience, than foreseen by judgment. Hence beware of innovations.

He who cannot rear a hut, may demolish a palace.

I would not believe in Popery, though signs and wonders should be wrought in support of it; Deut. xiii, 1, 2, 3.

Every vice has a name of honor, and every virtue an epithet of disgrace. Pharaoh asked, "who is the Lord?" God taught him by the plagues who he was.

Good thoughts pass through carnal hearts, but settle not there.

Those who attempt most good, will suffer most scandal. Hence the hue and cry against some more than others.

Men often think they are benefited by preaching when they are not. They are interested, but it is not the right kind of interest they feel. Predestination is objected to by many, because it is supposed that the end is determined, without regard to the means.

He is an infidel who believes in the innocency of unbelief, or who does not acknowledge the obligations of faith.

Grant the Universalist all that he contends for, in regard to the meaning of the word *everlasting*, and still he cannot prove but that future punishment is literally endless; for, all he can show, is, that the word does not always mean endless, and, therefore, *may* not in this case.

The first taste of the cup of blessing is bitter.

God sometimes takes the will for the deed, but never the deed for the will. A life of prayer is followed by an eternity of praise.

There are some who never go out of mourning until they put on their grave clothes. We sometimes feel too much to think.

If we live only if the Lord will, how strange that we live so long, when we so greatly provoke him.

No created being is so like God as the immortal soul, yet religion in the soul is a thousand times more divine than the soul itself. If, *by chance*, there is an earth, by chance there may be a *hell*.

It was the tenth commandment that convicted Paul. He says, "I had not known sin unless the law had said, Thou shalt not *covet*." It was because that law reaches the heart.

A man's *conscience* is sometimes too strong for his *creed*.

There is no professed Christian who is not able both to *advance* and to disgrace religion. "Let as many *servants*," &c.

Happiness depends not on our *possessions*, but *dispositions*.

We speak of a mysterious Providence. How necessarily a great deal of Providence must be mysterious! It would be strange indeed, if we could comprehend the plan of God in the government of the universe.

Some have their oil to *buy* when they want it to *burn*.

Christ says to all, "take, eat;" but many decline the offer.

Let us, when contending for the *doctrine* of Christianity, not forget its *spirit*.

The two men who were most interested in finding Christ guilty, bore their testimony to his innocence. "I have betrayed innocent blood." "I find no fault in him."

Christ became man that he might have an eye to *weep*, as well as to *see* with.

If the throne of grace be so delightful, what will be the throne of glory!

It is strange that the subject of *grace* should be so unwilling to become a subject of *glory*.

Ice *broken*, and ice *melted*, represent the two repentances.

Will the *Head* let the members perish!

Does not he who loves the head, love the members also?

Does not God require spiritual obedience of men?

Sin is washed away in baptism, in the same sense that Christ's flesh is eaten, and blood drank, in the Lord's supper.

Sanballat and company first laughed, then got angry, and then very wroth, as the building of the wall of Jerusalem proceeded.

If a man refuse to take the oath of allegiance, it is esteemed as a refusal of subjection. Does it justify him in not taking the oath, that he fears he would not keep it? No! though, while he is assured he would not keep it, being conscious of wanting the spirit of subjection, he had better not take it.

Prayer has a power more than omnipotent, for it prevails over omnipotence.

There are those who not only live without God, but may be said, in some sense, to be living *without themselves*. Not only is not God in all *their* thoughts, but even themselves are not. Not only do they live without religious reflections, but without any reflection whatever.

Men's miracles are as silly as God's are sublime.

If the *delay* of hope sickens the heart, what will be the consequences of the *death* of hope.

When a wife is taken, away all seems lost but honor and God. At such a time the whole soul is heart, and the whole heart one wound, bleeding and not bound up, and, but for God, broken.

The *brightest blaze* of intelligence is of incalculably less value than the *smallest spark* of charity.

There is no greatness comparable to the greatness of goodness. It is not the sages, nor the statesmen, but the saints, that are the excellent of the earth.

The want of mutual esteem among men of genius, is not always owing to envy or *jealousy*, but to a want of

sympathy, and a deficiency of analogous ideas in the parties.

Richardson and *Fielding* mutually contemned each other, their manner being so unlike.

Hence, contempt of some for writings which require talents different from their own.

The personal character of an author cannot be inferred from the character of his writings. *Bayle* was a *chaste* man—also *Smollet*—*Young*, cheerful, and pined for preferment—*Pascal* a hypochondriac—*Rochefoucauld* an example of the moral qualities he denied to exist—while cardinal *De Retz*, who censured him for questioning the reality of virtue, had none of them—*Klopstock* a volatile youth. The poet is a painter of the soul.

The virtues of Pagans are as opposite to Christianity as their vices.

We must not employ all our time in whetting the scythe.

There is evil, and a way to escape it. This is enough.

That assurance which sin will not damp, is not worth a straw.

A reason why women are forbidden to preach. They would persuade without argument, and reprove without giving offence.

This world is a hospital, with but two wards. In the one, men are miserable ; in the other, mad.

See the unprofitableness of controversy in the case of Job and his friends. If God had not interposed, and they had lived till now, they would have continued the dispute.

Much depends on the way by which we come into trouble. Paul and Jonah were both in a storm.

It is wonderful to consider how easy and pleased we are, when we rally, play upon, and despise others, and how angry and choleric when we ourselves are rallied, played upon, and despised.

Gordon Hall was offered ten thousand a year, or fifty pounds a week, for two hours of the day, by the East India Company, as an interpreter. Yet he had more profitable employment.

They only are kings who rule themselves.

There are but about sixteen thousand Moravians in the Christian world, and yet they support one hundred and twenty-seven Missionary establishments.

Men use words often not as the vehicle, but the substitute of thought.

The hardened sinner speaks of original sin as an excuse for actual sin, but the penitent sinner regards it as only an aggravation. This was the sentiment of David, as expressed in Psalm li.

Prayer is the breath of faith. The Christian can climb only by clinging.

Harmony is the perfection of character.

He that is intelligent, will be intelligible.

Of one hundred and twenty students at Andover, there were ninety-two, both of whose parents were pious; one hundred and twelve had each a pious mother, and one a pious father. Of one hundred and twenty subjects of the late revival in Yale, only three

remained to be baptized. Of one hundred students in Middlebury, ninety were pious, and all in the Senior class but *one*, and he anxious—two, at the commencement of the late revival, were so hostile, that they burnt their Bibles, and, in a few days after, they were converted. In a village of New York, containing fifty-two families, all but six had family prayer, and every person in the village over ten years was convinced.

"High worth is elevated place—
'T is wealth, though it commands no exchequer;
And, though it wears no riband, it is renown.

This is true glory and repute, when God,
Looking on the earth, with approbation marks
The just man, and divulges him, through heaven,
To all his angels, who, with true applause,
Recount his praise."

Similar causes under similar circumstances, produce similar effects in morals as in physics. But, in morals, we do not always know when the circumstances are similar.

Knowledge is necessary to the perception of ignorance.

A man's affection is often his affliction.

The best of men, are men at the best.

Never impute a bad motive when you can find a good one.

As there is something incomprehensible in God in his relations to *space* and *time*, viz., his omnipresence and eternity, why should there not be in his relation to *number?*

We confess our faults in the *plural*, and deny them in the *singular*.

The Bible is a telescope, that brings to view the magnificent prospect of eternity.

Christ wrought no miracles of vengeance.

Levity is the appearance of doing evil.

To point an epigram is easier than to produce an argument.

"The better land.
Eye hath not seen it, my gentle boy,
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair;
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
Far beyond the cloud and beyond the tomb;
It is there."

Denials in love are better than grants in anger.

The Gospel affords a *cure*, but supplies no *anodyne*.

Some are employed all their life long in planting thorns in the pillow upon which, at last, they are to lie down and die.

Take away the Bible, and the human race has lost its records.

Our Judge stepped from the bench and died for us.

The blood of Christ on the *head* is a *curse*, on the *heart* a blessing.

A great advantage of education is to teach us how to employ our leisure.

Minor sorrows will speak out, while great ones are mute.

God speaks before he strikes.

When the ship that carried Jonah sailed from Joppa, there was only one good man aboard, and the storm was for his sake.

"My boast is not that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents passed into the skies."

Hosea must have prophesied eighty years, and yet all that remains of him are twelve short chapters.

"Sunbeam of summer, Oh, what is like thee!
Hope of the wilderness, joy of the sea;
One thing is like thee, to mortals given,
The *faith*, touching all things with hues of heaven."

The state of the Christian, while on earth, is not one of *health*, but of *convalescence*.

There is no escape from education. They who would teach children well, must first learn a great deal from them.

In Paris, during the Revolution, theatres increased from six to twenty-five.

There are five kinds of *conscience—ignorant, flattering, seared, wounded, peaceable.*

The worst orphans are those who have wicked parents alive.

While parents are living, there seems to be something between us and death; but, when they are removed, his course seems open to us.

No man is discerned to be vicious so soon as he is so. The serpent's sting does not just then grow when he strikes us in a vital part.

The enormous tools that nature is placing in our hands, clearly foretell that she has some wonderful work for us to perform.

Even Jesus had the trial of irreligious relations; John vii, 5.

In judging ourselves, we cannot be too severe; in judging others, we cannot be too candid. We should judge ourselves by our motives, but others by their actions.

Many things offend us which do not hurt us.

Diogenes reproached Plato for never having given offence to any.

The name *Lamb* is applied to Christ in his exaltation, as well as abasement.

Apathy is the worst madness a people can possibly fall into.

A drop is water, and a spark is fire.

Eternity will make what is good, better; but what is bad, worse.

"Half the pleasure of *solitude* arises from our having a friend at hand, to whom we can say, How delightful this retirement is!"

Confidence in God should not lead us to disregard any advantage we can derive from ordinary resources.

God's sovereignty is not our *rule*, but our *resource*.

We never know the *worth* of blessings, till we know the want of them.

He is the poor man, who, when he has a great deal, desires more. Contentment is wealth.

We should speak not merely so that we can be understood, but so as that we cannot be misunderstood.

There never yet has been a state of society commensurate with the desires and capacities of man.

If *brass* is a mirror of the countenance, *wine* is of the mind.

If we refuse *mercy* here, we shall have *justice* to eternity.

Wouldst thou be crowned the monarch of a little world, command thyself.

> "————————As the sun,
> Ere it is risen, sometimes paints its image
> In the atmosphere—so often do the spirits
> Of *great events* stride on before the events,
> And in to-day already walks to-morrow."

If any sin is fashionable, Christians should be out of fashion.

Pride takes no delight in begging. Hence, "the wicked, through the pride of his countenance, will not seek after God."

Village schools, and well served churches, and zealous parish ministrations, and a universal system of popular education, into which the lessons of the Gospel of Jesus Christ largely and pervadingly enter, these form the main elements of our nation's peace and our nation's greatness.

Christianity in earnest, is the Christianity that speaketh urgently and importunately to the consciences of men; the uncompromising Christianity that enjoins the holiness of the New Testament in all its spirituality and extent, and asserts the doctrine of the New Testament in all its depth and all its peculiarity.

"Our *not doing* is set down among our darkest deeds.'

Expediency is weaker than the tyrant's plea.

Any man can much better afford to *lose money* than to do *wrong*.

"It seems to be a law of mind, that, once perverted, it should never be able to recover itself."

The *idea of right* is the primary and highest revelation of God to the human mind. We little understand the solemnity of the moral principle in every human mind.

The Christian religion is a testimony to the worth of man in the sight of God, to the importance of human nature, and to the infinite purposes for which we were framed.

I estimate political revolutions chiefly by their tendency to exalt men's conceptions of their nature, and to inspire them with respect for one another's claims.

The old *bonds* of society are instinct, interest, force. The true tie is mutual respect, calling forth mutual acts of love.

Nothing is to make man a true lover of man, but the discovery of something interesting and great in human nature. Until this is done, all charity is little more than instinct, and we shall but coolly embrace the great interests of human nature.

The true view of *great men* is, that they are only examples and manifestations of our common nature, showing what belongs to all souls. The light which shines from them is but a faint revelation of the power which is treasured up in every human being. Moral greatness does not consist in doing extraordinary things,

but in doing ordinary things with a great mind, that is, with a view to please and glorify God.

"I was a stricken deer, that left the herd
Long since. With many an arrow deep infixed
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There I was found by One who had himself
Been hurt by archers. In his side he bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts,
He drew them forth, and healed and bade me live."

"Win and wear it," is the motto on the crown we strive for.

Religion should be not a *rapture*, but a *habit*.

Modesty and diffidence always attend true greatness, in *nature* and in *grace*. Samuel was slow to tell his vision; and Paul told his not till after fourteen years, and then by compulsion.

Conscience is a bosom friend or bosom fury—the *quarter sessions* before its *grand assize*.

"The mind is the standard of the man."

"All on earth is shadow; all beyond
Is substance. The reverse is folly's creed.
How solid all where change shall be no more."

Christianity was intended not to *contract*, but to *expand* our affections.

The *romance* of religion is extremely inimical to its *reality*.

The word *presbyter*, or *elder*, primarily signifies an aged person. As such were usually selected to fill stations of dignity and authority, the word became a title of *office*. *Presbyter* is expressive of *authority*, *bishop* of *duty*.

Moral precepts cannot reform—there must be a *heavenly principle* implanted.

Causes of misery are three, a *sense of guilt*, the *fear of danger*, and a *discontented mind*. There are wanting, to make us happy, a *sense of pardon*, a *feeling of safety*, and a *contented mind*.

A man governed by *circumstances* instead of *principles*, can never display *character*, for character is the effect and fame of habit.

In Scripture, temptations mean not always *enticements to sin*, but any events which morally try us in the way of duty.

Some *owe* no man any thing, but they *rob* God.

Charity is good will to men, not good opinion of them.

Those who suspect all, are to be suspected. They have learned human nature at home.

Miracles are the credentials of Christianity; charity is its essence.

Divine grace is as necessary to true philanthropy as to piety.

The Christian in his sick room, as in an antechamber, dresses for heaven.

The whole process of practical and experimental religion is carried on by the instrumentality of right sentiments.

The least every Christian should do, is to resolve so to live, as to give no occasion for the truth being evil spoken of on his account.

A man's family is but himself multiplied and reflected.

"————If weakness may excuse,
What murderer, what traitor, parricide,
Incestuous, sacrilegious, but may plead it?
All wickedness is weakness———"

"He who *will not* reason, is a *bigot;* he who *cannot*, a *fool;* he who *dares not*, a *slave.*"

Scarce any time is spent with less thought, than a great part of what is spent in reading.

The best way to make progress is to teach what you have learned.

The sacred Scriptures always *describe* rather than *define* faith, and show what it *is* by what it *does.*

Much depends on the nature of our gratitude, what we thank God for.

The Christian's *burden* is like the wings of a bird, which she carries, yet they support her in her flight to heaven.

What must be the *fruit* of the tree of life, when its very *leaves* heal the nations.

That which satisfies the righteousness of God, may well satisfy the alarmed and afflicted conscience of the sinner.

Sanctification means either a change in the *qualities* of things, or a change only in their appropriation and use.

We may cast our *care* on the Lord, but not our *work*.

We must not expect God to do for us, what we can do for ourselves.

"Whence came I?—memory cannot say;—
What am I?—knowledge will not show;—
Bound wither?—Ah! away! away!
Far as eternity can go.
Thy love to win, thy wrath to flee,
Oh God! thyself my helper be."

Consistency in a Christian minister is mighty eloquence.

God loves to see us, while trusting in his faithful *word*, disregarding the discouragements of his *Providence*.

Prayer is nothing without earnestness and resolution. How can we expect that God should regard supplications, with which we are unaffected ourselves.

If the arrow of prayer is to enter heaven, we must draw it from a soul full before.

That religion which leads the soul to God, must be right.

The infidel does not pray—his religion is wrong.

Though his hand be lifted up to destroy, yet from that very hand do I expect salvation.

A lawsuit was lately instituted in Spain, in which the heirs of a rich man sued the church, for the recovery of moneys paid under the will of the deceased, to purchase, at the fair market price, twelve thousand masses for his soul. The priests, though they took the money, objected to the labor, and the pope, at their request,

abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The council for the church, in answer to this allegation of non-performance of contract, produced the pope's certificate, that the soul had been delivered by the efficacy of those masses, and, that value being thus received, there was not any breach of contract.

Peter died A. D. 66. *John* survived him forty years —was he subject to the successor of Peter?

The greatest honor some men could do the Christian name, would be to disclaim it.

Will not He who has made it so solemnly obligatory on men to provide for those of their own household, himself provide for *his?*

The work of heaven should be done in the spirit of heaven.

Time reproves, but eternity commands.

The same word means *rule* and *feed*—hence kings and rulers should be *pastors* and *shepherds.*

Religion is a most cheerful and happy thing to *practise*, but a most sad and melancholy thing to *neglect.* The government of God in the soul is a government which *regulates*, but does not *enslave.*

There are *three lights*, of *nature*, of *grace*, and of *glory.* One great difficulty, that of the wicked's prosperity, which so perplexed Job, David, &c., gives way to a single ray of evangelical light, which reveals a future life of reward and punishment—as the light of grace clears up difficulties which the light of nature could not, so will the light of glory clear up such as the light of grace cannot.

We may stop sinning, but the evil influence of our past guilt must be checked by some other agency, far more powerful than any penitence of ours.

Affectation is the offspring of *vanity*—it does not rise to what a man of the world would call the dignity of pride; *for vanity is a sin which is hateful even to sinners.*

True courage is always tender.

The great interest themselves in frivolities, and the aggregate of their sentiments is termed *fashion.*

The world, the flesh, and the devil, are formidable personages, but *lucre* is a match for them all.

"Death, the old serpent's son!
Thou hadst a sting once like thy sire
That carried hell and ever-burning fire,
But those black days are done;
Thy foolish spite buried thy sting
In the profound and wide
Wound of a Saviour's side,
And now thou art become a tame and harmless thing:
A thing we dare not fear
Since we hear
That our triumphant God, to punish thee
For the affront thou didst him on the tree,
Hath snatched the keys of hell out of thy hand
And made thee stand
A porter at the gate of Life, thy mortal enemy.
Oh thou who art that gate, command that he
May, when we die,
And thither fly,
Let us into the courts of heaven through thee."

The valley of humiliation is the safest, most lovely, and most fertile spot between the city of destruction and heaven.

Love is the *diamond* among the jewels of the believer's breastplate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues, but the diamond is *white*, uniting all the colors.

How unlike is the Christian world to the Christian doctrine! The seal is fair and excellent, but the impression is languid, or not visible. We glory in the show and appearance of that, the life and power whereof, we hate and deride. It is a reproach with us not to be *called* a Christian, and a greater reproach to *be* one.

If such and such doctrines obtain not in our professed belief, we are heretics or infidels; if they do in our practice, we are precisians and fools. In other things, men are wont to act and practise according to the known rules of their several callings and professions, and he would be reckoned the common fool of the neighborhood who should not do so.

Men are afraid to be serious, lest they should be thought mad.

The experience of almost six thousand years hath testified the incompetency of every worldly thing to make men happy. But the practice and course of the world are such as if this were some late and sure experiment which (for curiosity) every one must be trying over again. Every age renews the inquiry after an earthly felicity.

The sensual man's happiness lies in colors, tastes, and sounds.

Regeneration is an introduction of the very principles of blessedness.

Motion and rest do exactly correspond to each other. Nothing can naturally rest in any place to which it was not before naturally inclined to move. It is, therefore, a vanity and contradiction, to speak of the soul's being satisfied in that which it was not before conscious of.

Let the weary, wandering soul bethink itself and retire to God. He will not mock thee with shadows as the world has done.

Too many annex a profession of eminent godliness to an indulged, garrulous, impatient temper of spirit. Nothing pleases them; their mercies are not worth the acknowledgment—their afflictions intolerable; they fall out and quarrel with all occurrences, actions, events; neither man or God doth any thing good in their sight —the world is not well governed.

Did Christ die to take away the necessity of our being Christians, and must his death serve not to destroy sin out of the world, but Christianity?

Total death knows no grievances, makes no complaint. He who feels the weight of death is not entirely dead.

Sickness is not for *getting* religion, but for trying it.

Old men *change*, rather than *leave* their vices.

Possibility is a great way off from performance.

Pharaoh never complained of his heart's hardness, it was so hard.

He that mourns for other's sins, does not mourn from the fear of hell.

The prospect of eternal separation from some they love is one of the peculiar afflictions of the righteous.

I have known a father's affections alienated from a child, because that child became the child of God; as if he was unwilling his child should have a heavenly father to betake himself to, in the anguish of being bereaved of his earthly parent.

The object of a *constitution* is to restrain the government, as that of *laws* is to restrain individuals.

To give to the rich is a cleanly way of begging, or a subtile kind of trade. It is hardly courtesy; Prov. xxii, 16.

A hundred to one is the rate of interest God allows *now*. Mark, x. 29, 30.

The rich are the treasurers of God for other men. The honor of distribution is given to them.

If Christians are no more moral than Pagans, yet Christians are irreligiously so, while Pagans are religiously so—Christians have not the sanction of their religion for their immorality; Pagans have.

Nothing is so unstable as the people, for the people consists of men, every one of whom prefers himself to his sovereign.

The hope of obtaining a good, is even more seductive than the possession of the good itself.

Christ's declaration concerning little children, "of such is the kingdom of heaven," decides the admissibility of infants to privileges which they cannot appreciate.

Notwithstanding the reformation of Josiah, God would not turn from His wrath because of the provocations of Manasseh, especially for the innocent blood he shed, which the Lord would not pardon.

We remember not many years' health, so much as one day's sickness.

Satan's temptations are not our sins. Not we, but he, shall answer for them. "Who shall lay any thing," &c.; Rom. viii, 33,—not God—Satan, but his evidence will not be heard in court. "He is a liar," says our judge; John viii, 44.

Satan knows how to angle for souls better than to show them the hook and line, or fright them away with a noise, or with his own appearance.

Repentance does not repair the evils done.

Scoffers and opposers are to be numbered among the partially awakened.

If God be obeyed, conversions must be sudden, for he commands to repent *now*.

Praise will not draw the Christian out of a corner, nor *fear* drive him into one.

Cruelty is too great an epicure to devour her food at once, but mumbles it to prolong her pleasure.

A famous *bandit*, lately executed in Spain, wore a haircloth shirt, and about his person was found a rosary, a prayer book, and a lock of hair of St. Dominic, besides a poniard, &c. He always placed a cross beside the bodies of his murdered victims, that he might not, as he said, sacrifice the soul with the body. He used to strew flowers on their graves, and offer prayers for their brief continuance in purgatory. The cross placed by them had been blessed, and was intended to help them to repel Satan, if they died not in a state of grace.

Our thoughts, like the *waters* of the *sea*, when *exhaled* towards *heaven*, will lose their offensive *bitterness* and saltness, and leave behind them every *distasteful* quality, and *sweeten* into an amiable humanity and candor, till they descend in *gentle showers* of love and kindness on our fellow creatures.

The union of *variety* and *uniformity* constitutes the beauty of life.

Each *line* of our behaviour should terminate in God, as the centre of our actions.

Æschines the philosopher, out of his admiration of Socrates, when divers persons presented him with other gifts, made a tender to him of himself. Less was thought an insufficient acknowledgment of the worth and favors of a man. Can any thing less be thought worthy of a God? Dedicate yourself to God, and you become a *sanctuary* as well as sacrifice.

Can we think it fit that we should be no otherwise God's, than fields, woods, mountains, and brute beasts are? Or, that he should have no other interest in us than he has in devils?

No one need expect to be saved by a Gospel which he despises—that the grace of it shall save him, while the authority of it does not rule him.

When men perish *under* the Gospel, they are benighted at noon. They have created to themselves a horrid darkness in the midst of a bright and clear day. They are lost in a day of salvation. *Lost not* only *under* the means of salvation, but *by* them. Gospel light strikes them blind. The sweet vital savors of the Gospel strike them dead. Invited, yet lost! Warned, exhorted, be-

sought, reproved, yet lost! *Lost, not* as to any thing which is *theirs*, but as to themselves. Not a part lost, but the whole. *Lost contrary* to expectations.

When one is to be but his own companion, why will he make himself so very ill company to himself?

"Ye men of Athens, I perceive that in all things ye are," (more than ordinarily disposed to the reverence of that which is divine.) The finest exordium in ancient oratory.

All great philanthropists, philosophers, &c., such as Howard, Newton, Washington, are simple characters. The affinities of evil are with complexity; and those of good, with simplicity.

"Of *one* blood." It is not true that the blood of some is a celestial ichor, to which that circulating in the veins of others is but as base puddle. Oppressor! what are you crushing? Bigot! what are you cursing? The image of your God in your brother's person.

Joy is exceedingly connatural to true living religion. There cannot be a greater demonstration of it than this, that there can be no state, externally so bad, that can make their joy unseasonable. That must needs be a very strong, predominant, and prevailing principle in any thing, which converts and turns that which is of an opposite nature into nutriment to itself. Such is the joy that can even feed upon and maintain itself out of afflictions. God's people can rejoice not only *when* they are afflicted, but *that* they are afflicted.

To gain only *patience* by trials, countervails all evils which such trials can bring.

Life exhibits little more than a funeral procession, where friend follows friend; weeping to-day, and wept for to-morrow.

The things which cannot *satisfy*, can nevertheless *ruin* men.

Opposing Omnipotence to difficulty was their *secret*, who so gloriously overcame a world that was not worthy of them.

God with us, and all things in God, is light in darkness, life in death.

Christ encourages none to advance on the ground of his own *strength*, any more than on that of his own *desert*. He is as jealous of the power of his arm, as of the merit of his blood.

If there is a law, which irresistibly conveys the bodies of the pious to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God.

Few made application to Christ but the children of affliction.

THE END.

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